

Asiatic Society Monographs

A CATALOGUE

OF

" SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND.

COMPILED BY

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WITH AN APPENDIX BY F. W. THOMAS.

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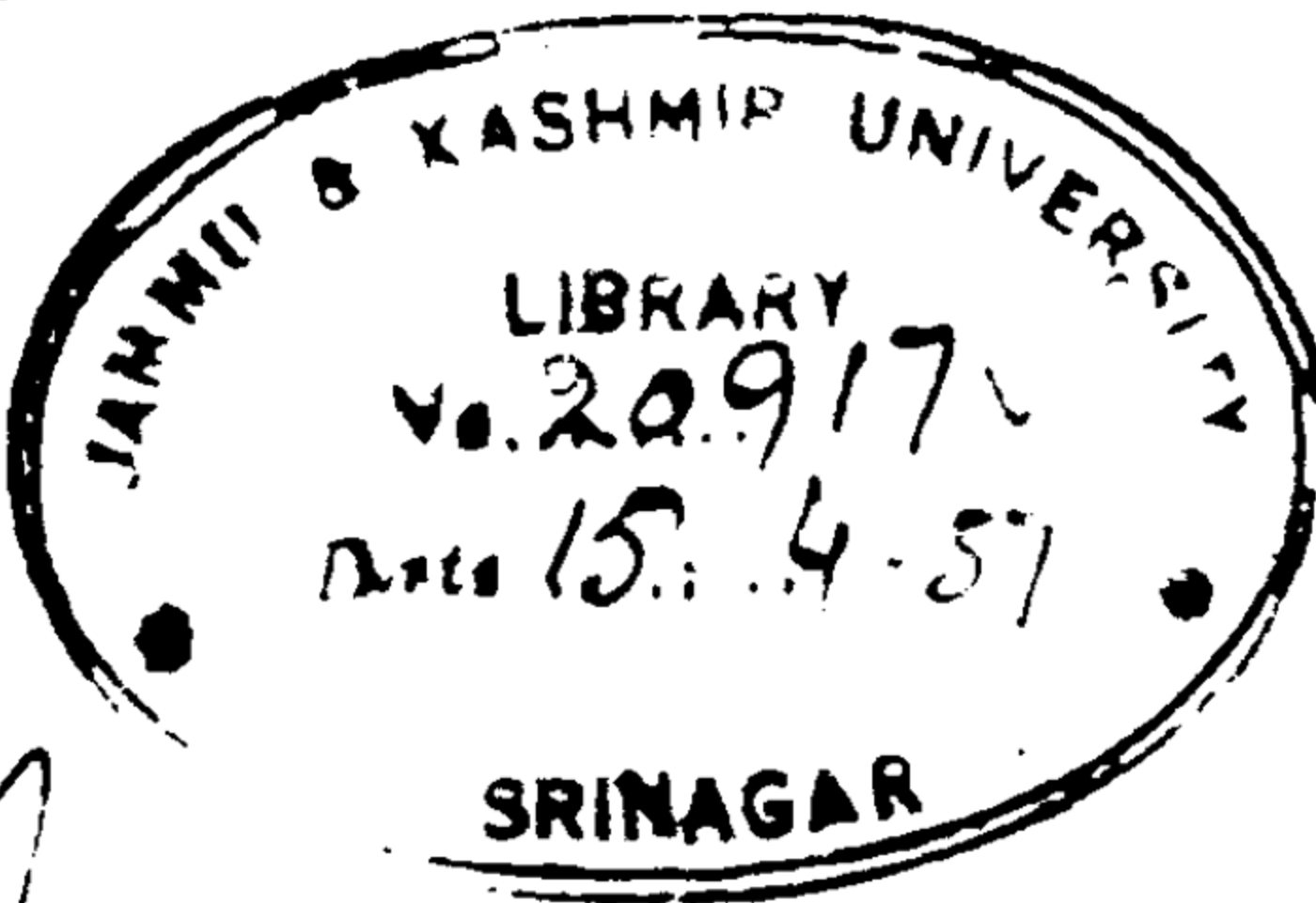
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THIS VOLUME IS INSCRIBED TO
PROFESSOR ALFRED LUDWIG

AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.

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PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq^r in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822¹, and the latest 1831. Some of the MSS. may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.² which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,³ especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

¹ In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

² Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

³ See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*¹, *nna*, *nya*, *ṣkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.²

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though “it is not quite certain that they really formed part of the Whish donation.” They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quâ non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

¹ Sometimes the first leaf is marked with ‘*hariḥ śrī*’, and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

² For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittirīya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyaṇa's R̥gveda-Bhāṣya (Nos. 1a, 2 and 13), of the Gr̥hyasūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambins with their Commentaries (Nos. 26, 27, 37), and of Sāyaṇa's Commentary on the Mantrabrāhmaṇa (No. 86).¹

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.²

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

¹ A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhaṭīya (Leiden 1874) has not been found among the MSS. which I have catalogued.

² For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.¹ The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu, sarasvatī devīm* etc. (and not *annam tu, sarasvatīm de°*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutih, °vimśa strijātakam* etc.). I have also written with the MSS. *talpara, ulpanna* etc., and even *atpa* for *alpa*, also *tatbuddhis, pātma* etc. for

¹ Words or Akṣaras added by conjecture, have been put in parenthesis (), while square brackets [] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śruṇu for śṛṇu, and cerebral l̥ between two vowels, e. g. Kālidāsa, maṅgaḷa, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

| | | Cat.-No. | | | Cat.-No. |
|-----------|---|------------|-----------|-------|------------|
| Whish No. | | 1— 1 | Whish No. | 27—28 | |
| " | " | 2— 2 | " | " | 28—29 |
| " | " | 3— 3 | " | " | 29—30 |
| " | " | 4— 4 | " | " | 30—31 |
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| " | " | 10—10 | " | " | 36 A } —37 |
| " | " | 11—11 | " | " | 36 B } |
| " | " | 12(1)} —12 | " | " | 37—38 |
| " | " | 12(2)} | " | " | 38—39 |
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| " | " | 26—27 | " | " | 53—52 |

| Cat.-No. | | Cat.-No. | |
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| Whish | No. | Whish | No. |
| | 54—53 | | 88— 89 |
| " | 55—54 | " | 89— 90 |
| " | 56—55 | " | 90— 91 |
| " | 57—56 | " | 91— 92 |
| " | 58(1)} —57 | " | 92— 93 |
| " | 58(2)} | " | 93— 94 |
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| " | 68—67 | " | 103—104 |
| " | 69 A—68 | " | 104—105 |
| " | 69 B—69 | " | 105—106 |
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| " | 74—74 | " | 110 A—111 |
| " | 75—75 | " | 110 B—112 |
| " | 76—76 | " | 111—113 |
| " | 77—77 | " | 112 A—114 |
| " | 78—78 | " | 112 B—115 |
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| " | 80—80 | " | 114—117 |
| " | 81—81 | " | 115—118 |
| " | 82—82 | " | 116—119 |
| " | 83—83 | " | 117—120 |
| " | 84 A—84 | " | 118—121 |
| " | 84 B—85 | " | 119—122 |
| " | 85—86 | " | 120 not Sanskrit |
| " | 86—87 | " | 121—123 |
| " | 87—88 | " | 122—124 |

| Cat.-No. | | Whish No. 123—125 |
|----------|---|--------------------|
| " | " | 124 not Sanskrit |
| " | " | 125 A—126 |
| " | " | 125 B not Sanskrit |
| " | " | 126—127 |
| " | " | 127—128 |
| " | " | 128—129 |
| " | " | 129—130 |
| " | " | 130—131 |
| " | " | 131 not Sanskrit |
| " | " | 132—132 |
| " | " | 133—133 |
| " | " | 134—134 |
| " | " | 135 not Sanskrit |
| " | " | 136—135 |
| " | " | 137—136 |
| " | " | 138 not Sanskrit |
| " | " | 139—137 |
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| " | " | 150—148 |
| " | " | 151—149 |
| " | " | 152—150 |
| " | " | 153 not Sanskrit |
| " | " | 154—151 |
| " | " | 155—152 |
| " | " | 156 not Sanskrit |
| " | " | 157 " " |
| " | " | 158—153 |

| Cat.-No. | | Whish No. 159—154 |
|----------|---|-------------------|
| " | " | 160—155 |
| " | " | 161 not Sanskrit |
| " | " | 162—156 |
| " | " | 163—157 |
| " | " | 164—158 |
| " | " | 165—159 |
| " | " | 166 not Sanskrit |
| " | " | 167—193 |
| " | " | 168 not Sanskrit |
| " | " | 169—160 |
| " | " | 170 not Sanskrit |
| " | " | 171—161 |
| " | " | 172—162 |
| " | " | 173 not Sanskrit |
| " | " | 174—163 |
| " | " | 175—164 |
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| " | " | 182—170 |
| " | " | 183—171 |
| " | " | 184—172 |
| " | " | 185 not Sanskrit |
| " | " | 186—207 |
| " | " | 187 A—195 |
| " | " | 187 B—203 |
| " | " | 188—173 |
| " | " | 189—174 |
| " | " | 190—175 |
| " | " | 191—176 |
| " | " | 192—177 |
| " | " | 193—178 |
| " | " | 194—179 |

| | Cat.-No. |
|------------|----------|
| Whish No. | 195—180 |
| Sansk. No. | 1—181 |
| " | 2—182 |
| " | 3—183 |
| " | 4—184 |
| " | 5—185 |
| " | 6—186 |
| " | 7—187 |
| " | 8—188 |
| " | 9—189 |
| " | 10—190 |
| " | 11—194 |
| " | 12—196 |
| " | 13—197 |
| " | 14—198 |

| | Cat.-No. |
|------------|----------|
| Sansk. No. | 15—199 |
| " | 16—200 |
| " | 17—201 |
| " | 18—202 |
| " | 19—204 |
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| " | 21—206 |
| " | 22—208 |
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| " | 24—210 |
| " | 25—212 |
| " | 26—213 |
| " | 27—214 |
| " | 28—215 |



LIST OF ABBREVIATIONS.

- Anfrecht C C* = *Catalogus Catalogorum*, by Th. Anfrecht. Leipzig 1891. Part II. Leipzig 1896.
- Anfrecht-Oxford* = *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens*. Con-
fecit Th. Anfrecht. Oxonii 1864.
- Burnell I. O.* = *Catalogue of a Collection of Sanskrit Manuscripts*.
By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell. Tanjore* = *Classified Index to the Sanskrit MSS. in the Palace
at Tanjore*. Prepared for the Madras Government by A. C. Burnell.
London 1880.
- Hall* = *A Contribution towards an Index to the Bibliography of the
Indian Philosophical Systems*. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = *Reports on Sanskrit MSS. in Southern India*, by Dr. Eugen
Hultzsch. Nos. 1 & 2. Madras 1895, 1896.
- Ind. Off.* = *Catalogue of the Sanskrit Manuscripts in the Library of
the India Office*. By Julius Eggeling. London 1887 sqq. Part IV,
by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = *A Catalogue of Sanskrit Manuscripts in the Library
of His Highness the Mahārājā of Bikaner*. Compiled by Rājendralāla
Mitra. Calcutta 1880.
- Mitra. Notices* = *Notices of Sanskrit Manuscripts*, by Rājendralāla
Mitra. Calcutta 1892 sqq.
- Petersen. Reports II, IV* = *A Second Report of Operations in Search
of Sanskrit MSS. in the Bombay Circle April 1883—March 1884*.
By Prof. Peter Peterson. Extra Number of the Journal of the
Bombay Branch of the Royal Asiatic Society, 1884. A Fourth
Report etc. . . . April 1886 — March 1892 . . . Extra Number of
the Journal of the Bombay Branch of the Royal Asiatic Society,
1894.
- Stein-Jammu* = *Catalogue of the Sanskrit Manuscripts in the Ra-
ghunatha Temple Library of His Highness the Maharaja of Jammu
and Kashmir*. Prepared by M. A. Stein. Bombay 1894.
- Weber-Berlin* = *Die Handschriften-Verzeichnisse der königlichen
Bibliothek zu Berlin*. Bd. II. Bd. V, 1, 2: *Verzeichnis der
Sanskrit-Handschriften von Albrecht Weber*. Berlin 1853, 1886,
1892.
- Wilson-Mackenzie* = *Mackenzie Collection. Descriptive Catalogue of
the Oriental Manuscripts . . . of the South of India; collected by the
late Lieut.-Col. Colin Mackenzie*. By H. H. Wilson. Calcutta 1828.

1.

WHISH No. 1.

Size: 16 $\frac{3}{4}$ ×2 in., 192 leaves, about 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?¹

Character: Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

R̥gveda-Bhāṣya, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on *R̥gveda-Samhitā* I, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the *R̥gveda* with Sāyaṇa's Commentary. See *Rig-Veda-Samhitā*, ed. by F. Max Müller, 2nd ed., vol. I, pp. liv, lvi, lvii seqq.

(b)

Sāyaṇācārya's Commentary on the first *Āraṇyaka* of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152 b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirājarāja-parameśvara-vaidīkamārggapravarttaka - śrīvīra - Bukkabhūpāla[bhūpāla]sām-rājya - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārtthaparakāśe prathamāraṇyakam samāptam || om || iti Mādhaviye vedārtthaparakāśe aitarekāṇyaka(read aitareyāraṇyaka)kāṇḍe prathamāraṇyake pañcamoddhyāyas samāptam (read °ah) || śrīkṛṣṇāya nama(h) hariḥ || om ||

¹ See Preface.

2.

WHISH No. 2.

Size: $16\frac{1}{4} \times 2$ in., 170 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Malayalam.

R̥gveda-Bhāṣya, by Sāyaṇācārya, from the 23rd Varga of the 5th Adhyāya of the 1st Aṣṭaka, to the end of the 1st Aṣṭaka. i. e. Sāyaṇa's Commentary on R̥gveda-Samhitā I. 75 to I. 121.

This is the MS. T used for Prof. Max Müller's second edition of the R̥gveda with Sāyaṇa's Commentary. see vol. I. pp. liv. lvi. lvii seqq.

It begins:—atra prathamām juṣasva saprathastamaṁ. etc.

3.

WHISH No. 3.

Size: $10\frac{3}{4} \times 1\frac{3}{4}$ in., 75 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Brahmagītā* from the *Yajñavaibhavakhaṇḍa* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—ṛṣaya ūcuḥ | bhavatā sarvam ākhyātaṁ samkṣepād vistarād api | idānim śrotum icchāmo brahmagītām anuttamām | etc.

It ends:—iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavaibhavakhaṇḍe uparibhāge brahmagītāsūpaniṣatsu dvādaśoddhyāyaḥ | śrīśivāya namaḥ | śubham astu !

4.

WHISH No. 4.

Size: $10\frac{3}{4} \times 1\frac{3}{4}$ in., 170 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyam sarvadevataiḥ ||
evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñā-
nasya niśreyasasāadhanatvam uktan tac ca sarvaśākhāsam-
matam iti darśayitum aitare(ya)kātaittirīyakādi - sama-
stopaniṣadartthasya sākalyena pratipādikāṃ brahmagītāṃ
vaktum munīnāṃ praśnam avatārayati bhavakāratithim
iti atha tāṃ vaktum purāvṛttam udāharati pureti sar-
vajñas sarvavid iti sāmānyatas sarvaṃ jñātīti sarva-
jñah, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva
Mādhavācāryeṇa viracitāyaṃ (read 'tāyāṃ) sūtasamhitā-
yāṃ yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyāṃ
dvādaśoddhyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

5.

WHISH No. 5.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by *Śrīnivāsamakhin* of the village of Ar-
hagola. Ff. 117.

It begins:—arhagolagrāmanivāsī Śrīnivāsamakhī sudhīḥ |
bālān uddīśya tanute prāyaścittasubodhinīm || tatrādāv
anuddharanaprāyaścittam ucya[n]te, etc.

It ends:—prāyaścittasubodhanī (sic) samāptā || hariḥ
om || śrīgurucaraṇāravindābhyān namo namaḥ || yādṛśam
pustakan dṛṣṭvā tādrśam likhitam mayā | abaddham vā
subaddham vā mama doṣo na vidyate || asmat-gurucaraṇāra-
vindābhyān namaḥ ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandadeva*. Ff. 1—19.

It begins:—*natvā śrīgurupādukāṇ ca vaṭukam vāṇī ca vighneśvaram kāmeśan tripurām parām bhagavatīn devīm śukaśyamalām | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnām kulajñāninām ācārasya ca lakṣaṇāni vilasatsatkālikānām kramāt . kaulāgamatantrārthān saṃgrhya śrīkulārṇavārthānś ca | kaulādarśam kurute Viśvānando hitāya kaulavidām .*

It ends:—*iti śrī-Viśvānandanātha-viracita-kaulādarśatantram sampūrṇam . śrīgurubhyo namaḥ ||*

(c)

The leaves 20 to 41 contain two other Tantric treatises, viz.

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—*śrīcakroddhārah | tatra vedikāyām gomayopalīptāyām paścīmataḥ svasthānam parityajya etc.* It ends on f. 28:—*iti śrīcakrapraṭiṣṭhāvidhiḥ*. Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamālūcatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—*atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave etc.* The *Śrīrudrayāmūla* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—*ity evaṃ śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacaranaḥprasādaprapṛtāḥ pradarśitāḥ | atha yady apy āsām vidyānām na cāmītradūṣaṇam iti vacanāt siddhasāddhyādivicāro na kartavyaḥ | atha prasiddhasrīvidyā - pañcadaśākṣarīmantraprasaṃgāt upāsakabhedena dvādaśavidhasrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante |* Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśā-
kṣarī | iti tripurābhedaḥ kathitāḥ | śrīmahātripurasundaryyai
namah ||

6.

WHISH No. 6.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras together with their Commentary.

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmīlayati | etc. It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmat-gurubhyo namah |

Then the Commentary begins:—śaktisūtrabhāṣyam | om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | viśvasiddhihetukā ca iti sarvakāraṇatvam sarvaśaktitvam mahāphalatvam suhopāyaprāpyatvañ ca svātmadevatāyā vivakṣitam | citir ity ekavacanena bheda vāstavatvam svatan-treti niraṃkuśaiśvaryyañ ca sūcitam | etc. It ends on page 12:—pūrve bhūtabalim dadyāt kṣetrapālan tu da-kṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyaga-ṇapatim āgneyam kurukulyām | vāyavye | vārāhīm īśā-nnye | (sic)

(b)

Ātharvanaprokta - devīrahasya - svarūpakramopāsanāyāḥ jaganmātrbhaktyaikavedyaḥ prayogaḥ^{*} by Jagannāthasūri (215 śloka). Ff. 13—26.

It begins:—vimarśapadavācyām apy avimarśapadan

^{*} Mr. Whish describes this as the Bhāvanopaniṣad. See below śloka 2.

namah : japākusumaśonām apy ajapākṛtim ambikām : 1 :
bhāvanopanīṣadartthagarbhitāḥ krikānirammitabhāskarāḥ
padya-bandhava . . .¹ tu tā Jagannāthasūrinivahavaktisukr-
divan 2 . kṛtānhikaś śucau deśe sukhāsīnas samāhitāḥ :
prāṇān āyamma mūlena r̥ṣyādīn nyāsam ācāret : 3 .

It ends:—prāṇān āyamma tato nyāsam kṛtvā gurun
namac chāmbhum : iti śrīmad-atharvaṇaprokta-devīrahasya-
svarūpakramopāsanāyāḥ jaganmātribhaktayaikavedyaḥ pra-
yogo Jagannāthasūri-praṇītas samāptah : hariḥ om : śrī-
devyai namah : śubham astu :

(c)

The *Cidvallī*, by Naṭanānanda, a pupil of Nāthānanda.
This is a Commentary on Puṇyānanda's *Kāmakalā*, or
Kāmakalāvīlāsa. The latter has been printed by Prof.
Bhandarkar in his *Report on the search for Sanskrit MSS.*
in the Bombay Presidency during the year 1883—84
(Bombay 1887), p. 376 seq.

It begins:—vande tan mithunadvandvam ādimānandacit-
ghanam² : anuttara³ paraṇ jyotir iti yat⁴ bhāvyate budhaiḥ :
śrīmate Naṭanānandayogine paramātmāne : raktaśuklapra-
bhāmiśratejase gurave namah : praṇamata Nāthānandam
parayā bhaktiā cidaikyabodhānandam : upanīṣadartthani-
gūḍham sakalajanānandabhadrapīṭhārūḍham⁵ : namaś śivāya
nāthāya cidrūpānandarūpine : śrīmatā pāṭalāpāṅga⁶ paṭitā-
tanakaśaṅkave : Puṇyānandamunindrāt kāmakalā nāma
viśrutā jātā : āryyā kācid amuṣyā Naṭanānandah karoti
savyākhyām :

Fol. 37a: Puṇyānandamukhendor uditām ānandadāyiniṁ

¹ Here is a blank space for two akṣaras (—). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

² mithunam divyam ādyam ānanda°, Bhandarkar's MS.

³ param, Bhand.

⁴ yat, Bhand.

⁵ pīṭhānurūḍham, Bhand.

⁶ śrīmate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham aniśam mūrddhnā vācā vahāmi
cittena | iti kāmakalāvyākhyā Naṭanānandena deśikapṛityai |
racitā rasikajanā[nā]nām pumsām ālokanāya cidvallī | Nāthā-
nandagurūnām śiṣyās tatvārtthacintakās santi | teṣām anyā-
tamoyam tīkām enām cakāra tatpṛityai | asyāḥ kāmakalāyāḥ
vyākhyā pūrvair udāhṛtānekā | *etc.*

It ends:—kāmakalāsvarūpam paripūrṇam | prapañcitam
iti | śivam || iti śrī-Naṭanānanda-kāṭhitā cidvallī samāptā |
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-
svāmin[h]e namaḥ | devyai namaḥ ||

7.

WHISH No. 7.

Size: 14 × 2 in., 158 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.

Character: Grantha.

The *Hālāsyamāhātmya* from the *Agastyaśaṃhitā* of the
Skanda-Purāṇa, in 71 chapters. See Mitra, Notices, vol. vii,
p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāmbaradharam viṣṇum
śaśivarnaṁ caturbhujam | prasannavadanan dhyāyet sarva-
vighnopaśāntaye | namas sundaranāthāya tasmai hālāsyā-
vāsine | catuṣṣaṣṭividhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-
sundaranāthasya devīm śapharalocanām | kalaye hrdaye
nityam kadambavanavāsinīm | *etc.* . . . vaksye purāṇam
puṇyam śrīmadhālāsyasañjñitam | śravaṇāt sarvapāpa-
ghnam vedānteṣu prakāśitam | . . . deśakālavidhānajñā Vasi-
sthādyā munīśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo
Varuṇo Bhṛguḥ | Bōdhāyanah Kāśyapaś ca Yājñavalkyah
Parāśarah | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko
mahān | Vedavyāsaḥ Kaholaś ca Vālmikiḥ Kumbhasam-
bhavaḥ | Sanatkumāras Sanakas Sanātanasanandanau |
Pulastyah Pulando Gargo Viśvāmitraś ca Nāradaḥ (sic) |
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā
sarveṣu tīrttheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān
sarvān *etc.*

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—*sarvas tarati durgāṇi sarvo bhadraṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukham || iti śrīmat-skānde mahāpurāṇe agastyasamhitāyām śrī-hālāsya-māhātmye kadambavanapraveśo nāma ekasaptatimoddhyāyah || śivāya namaḥ || hariḥ om, etc.*

8.

WHISH No. 8.

Size: $13 \times 1\frac{7}{8}$ in., 60 + 25 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Haristuti* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogīndra*. Ff. 60. See Hall, p. 135 seq.; Mitra, Notices, Nos. 1297. 1489.

It begins:—*Śaṅkaram Śaṅkarācāryyam Keśavam Bādarāyaṇam | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-punaḥ | satyajñānānandātmakam advitīyam brahmaiva śuddhasatvapradhānamāyopādhikam sadīśvarābhāvam malina-satvapradhānāvidyopādhikam sajjīvabhāvaṁ ca jagan māyābhāsenā jīveśau karoti, etc.*

It ends:—*iti śrīmat-paramahamṣa-parivrājakācāryyaśrī-Kaivalyānanda - yogīndra - pādakamalabbhṛṅgāyamāna - Svayamprakāśākhyā - yativiracitā śrī-Śaṅkara-bhagavat-pāda-kṛta-haristutivyākhyā haritattvamuktāvalīsamākhyā samāptā || śrīdakṣiṇāmūrttaye namaḥ || śubham astu ||*

(b)

The *Rasābhīryaṅjikā*, a Commentary on *Lakṣmīdhara's Advaitamakaranda*, by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogīndra*, ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins: — nityan nirantarānandacitghnam brahma nirbhayam | śrutyā tarkānubhūtibhyām aham asmy advayam sadā | *etc.* . . . sphuṭam vedāntapratipādyam saccidānandalakṣaṇam sarvajñam sarvopādānan nityam sarvagam advayam dehendriyaprāṇamanobuddhyahamkārasākṣipratyagabhinnatayā tarkais sambhāvayitum kiñcit prakaraṇam advaitamakarandākhyam ārabhamāṇaḥ cikīrṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpam maṅgaḷam svayam anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnāti | kaṭākṣakiraṇācāntanamanmohābhdhaye namaḥ | *etc.*

Beginning of the last (29th) chapter, fol. 24b:—Lakṣmīdhara iti granthakarttur nāma sa cāsau kavis, *etc.* Further on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayamprakāśa-yatina (read^onā) puruṣottamaśāsanāt | *etc.*

It ends:—iti śrīmat-paramahamṣa-parivrājakācāryya-Kaivalyānanda-Yogīndra-pāda-kamala-bhṛṅgāyamāṇa-Svayamprakāśākhyā-viracitā (ra)sābhivyañjikākhyā advaitamakarandavyākhyā samāptā || śrīmahātripurasundaryyai namaḥ ||

9.

WHISH No. 9.

Size: 12½ × 1⅝ in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sāraṁ*'. Incomplete. Ff. 88.

It begins;—yad advayam parānandam satyajñānādilakṣaṇam | niṣkaḷan niṣkriyam śāntam brahma tat samupāsmāhe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayī yena bhānuneva jagattrayī | prakāśitārttha(n) tam vande Vidyāraṇya-muniśvaram | ekādaśe prakaraṇasamgrahas tu purākṛtaḥ | idānīm punar atraiva kriyate ślokasamgrahaḥ | skandha ekādaśe ślokā grhyante sāravattarāḥ | viduṣāṇ

cittaviśrāntyai tadartthopi ca varṇyate : atratyaśloka ekaika uparatyupapādane | alan tathāpi grhyante katicitsārabhājibhiḥ : etc.

It ends:—viduṣaḥ punaḥ-punaḥ kṛtaśravaṇamananābhyām samutpannānityanirantaraddhyāna-yogābhyām nirargalāya mānā brahmātmatvāvagāhini akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryaṇ ca nirddhūya paścād upasāmyatīti sa drṣṭāntam upapādayati :

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI. 36 to the end of Adhyāya 7, of the 12th Skandha. Ff. 12. The whole contains an account of the extent of the Vedas'. Mr. Whish.

It begins:—Śaunakah | Pailādibhir Vyāsaśiṣyair vedācāryair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | etc.

It ends:—iti śrī-bhāgavate mahāpurāṇe saṃkhyāne dvādaśe skandhe saptamoddhyāyaḥ | śrīkṛṣṇāya parama-gurave namo namaḥ :

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavalkyabrahmaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aiśvaram rūpam ānandam anantam satyacit-ghanam | ātmatvenaiva paśyantān nistaramgasamudra-vat : etc.

It ends:—iti śrī-skānde purāṇe sūtasamhitāyām yajña-vaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamoddhyāyaḥ | śrīśivāya parabrahmaṇe namaḥ | sūtagītā samāptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ kartavye ity upapādayitum sūtagītām śrotukāmair

nnaimiśīyaiḥ kṛte namaskārastutī upaniṣad(read °nibad)-
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādābja-sevā-parāyaṇena Mā-
dhavācāryyena viracitāyām sūtasamhitā(tā)tpa(ryadīpikā-
yām yajñavaibhavakhaṇḍasyoparibhāge sūtagītāsūpaniṣatsu
aṣṭamoddhyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ ||
hariḥ om || śubham astu ||

10.

WHISH No. 10.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., 217 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

*Rāmānuja's Commentary on the Bālakāṇḍa and Ayo-
dhyākāṇḍa of Vālmīki's Rāmāyaṇa.*

It begins:—rāmam indīvaraśyāmam rājivāyatalocanam |
jyāghoṣanirjitārātiṇ jānakīramaṇam bhaje || Vālmīkināma-
dheyāya muhur vārimuce namaḥ | ya śrīrāmakathāvarṣair
jagattāpam aśīśamat || *etc.*

Fol. 1b: — tatrādyakāṇḍavyākhyānam kriyate viduṣām
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujīya-viracite bālakāṇḍavyākhyāne
saptasaptatimas sargaḥ ||

The Ayodhyākāṇḍa begins on f. 60a:—gacchateti mā-
tulakulam mātulagrham kulam grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-
yoddhyākāṇḍe ekonaviṃśatyadhikaśatatamas sargaḥ || śrī-
rāmacandrāya namaḥ || ayoddhyākāṇḍavyākhyā samāptā ||
hariḥ om |

11.

WHISH No. 11.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 176 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: On the first leaf there is an entry ("The metrical
Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhāratī") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

Character: Grantha.

The *Ekādaśaskandhasāraślokaśaṃgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhāratī*, a pupil of *Kṛṣṇānanda Bhāratī*.

It begins:—*vaiśārādī sātiviśuddhabuddhir ddhunoti mā-yām guṇasamprasūtām | guṇāmś ca sandahya yad ātmyam etat svayaṇ ca sāmyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādiddehebhyo bhinnah yato jñātā prakāśakah etc.*

Fol. 3:—*yāvat syāt guṇavaiśamyam tāvan nānātvam ātmanah | nānātvam ātmano yāvat pāratantryan tathaiva hi ||*

It ends:—*iti śrīmat-paramahansa-parivrājakācāryya-śrī-Kṛṣṇānanda-Bhāratī-munivaryya-śiṣya-Brahmānanda-Bhāratī-kṛta - ekādaśaskandhasāraślokaśaṃgrahas savyākhyas sampūrṇah || śrīkṛṣṇāya parabrahmaṇe namo namaḥ | śubham astu ||*

12.

WHISH NOS. 12 (1) AND 12 (2).

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The second work is written by a different hand from the first.

(1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—*acintyāvyaktarūpāya nirguṇāya guṇanmane (read guṇātmane) | samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu kṛte mayo nāma mahāsurah | ra-*

hasyam paramam puṇyam jijñāsur jñānam uttamam : 2 :
vedāṅgam agryam akhilam jyotiṣam gatikāraṇam | ārādha-
yan vivasvantam tapas tepetidustaram : toṣitas tapasā tena
prītas tasmai varārtthine | grahāṇāṇ caritam prādāt mayāya
savitā svayam | viditas te mayā bhāvas tapasārādhitas
tv aham | dadyām kālāśrayam jñānam jyotiṣāṇ caritam
mahat | *etc.*

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇāṇ
caritam mahat | atyatbhutatamam loke rahasyam brahma-
sammitam¹ | vedasya nirmmalaṇ cakṣur jñātvā sākṣād
vivasvataḥ | viditvaitad aśeṣeṇa param brahmā(dhi)-
gacchati | iti śrīsūryyasiddhānte prathamapraśne catur-
daśoddhyāyaḥ || cha || śrīgurucaraṇāravindābhyānmaḥ : sūr-
yyasiddhāntam ||

(2)

The *Kāmadogdhrī*, a Commentary on the *Sūryasiddhānta*,
by *Tammayajvan*, or *Tammayārya*, a son of *Mallādharīndra*
of *Paragipura* (who was a son of *Mallayajvan*, and a
grandson of *Honnārya*).

It begins:—śrīvidyāhṛdayasthitām śivamayām śrīmatsa-
mārādhitām kāmākṣīm karuṇākāṭākṣakalitām kalyāṇasa-
ndāyinīm | kodāṇḍamkuśapāśabāṇavilasatdhastām prasannā-
nanām sindūrāruṇadehakāntim anīṣam śrīhonnāmāmbām
(sic) bhaje || 1 || śubhrāṅgam pītavastram suratarusadrīṣam
sūryyakotiprakāśam nānābhūṣāsametaṁ naḷinabhavanutam
nāgayajñopavītam | śūlam vātriṇ ca khaṭgam ḍamarukam
atulam pāṇipadmair ddadhānam mailārākhyam maheśam
maṇimayamukuṭam mālavinātham ide || 2 || ... ye Honnā-
yāryādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ
ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatās
te || 7 || śrī-Honnāryyasarvatantrasvatantraḥ tasmā(j) jātas
tādrśo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavettā śā-
kinyākhye pattane Mallayajvā || 8 || tatputroham vedavedā-
ntavedī jyotirvidyāpāragas Tammayajvā | sūryyan natvā
sūryyatantrasphaṭikām Honnāmbāyai kāmadogdhrīm ka-

¹ This is the last verse in F. E. Hall's edition.

romi : 9 . iha tāvat prāripsitasya granthasya nirvighnapari-
samāptikāmaḥ sveṣṭadevatāpranāmarūpaṁ maṁgalaṁ ślo-
kato nibaddhnāti acintyete | *etc.*

F. 37:—iti śrī-Mailāreśvara-Honnāmbikāvaralabdha-
vāgvibhavena śrīparagipuri Mallayajvanas tanūjena jyauti-
śikahr̥tkumudacandrena Tammayāryyena śrīsūryyasiddhā-
ntasya maddhyādhikārasya ṭikā kṛtā | hariḥ om |

F. 65 b:—śrī-Honnāryyasya pauṭrāc chivagurusadr̥śān
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmadoḡ-
dhrīm suṭikāṁ spaṣṭāddhyāyasya samyagrahagurukṛpayā
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo
namah |

F. 104 b:—śrī-Honnāryyasya pauṭrāc chivagurusadr̥śān
Mallayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-
varasthāyinas Tammayajvā | siddhāntasyārkkā (read °rkka)-
nāmnaḥ kalitapadavatīm kāmadoḡdhrīm suṭikāṁ chāyā-
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai |
hariḥ om | chāyāddhyāyaḥ pūrṇaḥ |

Adhyāya IV ends f. 123. Adhyāya V f. 137 b.

Vol. I (f. 146) ends:—śrī-Honnāryyasya . . . °yai | iti
śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyaḥ |
cha | samhitātrayanipunāya ādinārāyaṇasya nijagurave om
subrahmaṇyāya sāṣṭāṁgapranāmaḥ | śubham astu śrīśivāya
namah |

Vol. II begins with the 7th Adhyāya which ends on
f. 158 b. Adhyāya VIII ends f. 168 b, A. IX f. 172 b, the
Pātādhhyāya f. 186, the Golādhhyāya f. 212 b, the Yantrā-
dhhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pauṭrāc śivagurusa-
dr̥śān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-
naḥ kalitapadavatīm kāmadoḡdhrīm suṭikāṁ mānāddhyā-
yasya samyagrahagurukṛpayā proktavān āmbikāyai | bi-
ndudurllipi° . . . | iti sūryyasiddhānte mānādhikāro nāma
caturddaśoddhyāyaḥ | hariḥ | om *etc.*

13.

WHISH No. 13.

Size: $16\frac{3}{8} \times 2\frac{1}{8}$ in., 135 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Ṛgveda-Bhāṣya, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, i. e. Sāyaṇa's Introduction, and his Commentary on Ṛgveda I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2nd Ed., vol. I, pp. liv, lvi, lvii seqq.

14.

WHISH No. 13a.

Size: $15\frac{1}{8} \times 1\frac{5}{8}$ in., one leaf, 15 lines.

Material: Palm leaf, damaged.

Date of MS.: uncertain.

Character: Grantha.

The beginning of the *Ṛgveda-Saṃhitā in the Pada text*. Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

15.

WHISH No. 14.

Size: $13\frac{1}{4} \times 1\frac{1}{2}$ in., 83 leaves, 6 lines on a page.

Material: Palm leaves.

Date of MS.: The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

Scribe: Venkata Subrahmanya, son of Śeṣādri.

Character: Grantha.



15.

[illegible]

Xanthoxylum, *Santalum*, *Cassia*, *Albizia*, *Mimosa*, *Acacia*, *Eucalyptus*, *Grevillea*, *Leucaena*, *Prosopis*, *Shorea*, *Tournefortia*, *Vernonia*, *Zinnia*, *Azadirachta*, *Bauhinia*, *Clusia*, *Dioscorea*, *Ficus*, *Hedyotis*, *Lantana*, *Nerium*, *Ocimum*, *Piper*, *Ruellia*, *Scaevola*, *Tagetes*, *Thunbergia*, *Wedelia*, *Xyris*, *Yucca*, *Zingiber*.

vamśarṣibhyo namo gurubhyaḥ | om -śāntiś śāntiś śāntiḥ ||
īśāvāsyam idaṃ sarvaṃ yat kiñ ca jagatyāñ jagat | etc.

It ends:—īśāvāsyam ity ekānuvākeṣṭādaśa | on tat sat ||
īśāvāsyopanīṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś
śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*
(ff. 2 a—4 b).

It begins:—keneṣitam patati preṣitam manah kena prāṇah
prathamah praiti yuktaḥ | etc.

It ends:—kenopanīṣat samāptā || hariḥ om etc.

(b)

(1) *Śaṅkara's* Commentary on the *Īśā-Upaniṣat* (ff.
1—13 a).

It begins:—om | īśāvāsyam ityādayo mantrāḥ karmmasv
aviniyuktās teṣāṃ karmmaśeṣasyātmano yāthārtthyapрати-
pādakatvāt yāthārtthyañ cātmanah śuddhatvāpāpaviddha-
tvaikatvāśarīratvasarvagatatvādi vakṣyamāṇan tac ca etc.

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-
haṃsaparivrājakācāryya - śrīmac - Chamkara - bhagavatpāda-
kṛtau vājasaneyasamhitopanīṣat-bhāṣyaṃ samāptam || hariḥ
om ||

(2) *Śaṅkara's* Commentary on the *Kena - Upaniṣat*
(ff. 13 a—39 b).

It begins:—keneṣitam ityādyopanīṣat parabrahmaviṣayā
vaktavyeti navamāddhyāyasyārambhah prāg etasmāt karm-
māny aśeṣataḥ parisamāpitāni etc.

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare
svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas sam-
sāram āpadyata ity abhiprāyah || iti śrī-Govinda-bhagavat-
pādaśiṣyasya paramahaṃsaparivrājakācāryyasya śrīmac-
Chamkarabhagavataḥ kṛtau tavalā (read talavā)kāropanīṣa-
dvivarane navamoddhyāyah || kenopanīṣatbhāṣyaṃ samā-
ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

Size: $9\frac{1}{4} \times 2\frac{1}{2}$ in., 26 leaves. from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Six Upaniṣads. viz.:

(1) The *Kāṭhavalī* or *Kāṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan
dadau *etc.*

It ends:—yo vidaddhyātmam eva : śaṣṭhī vallī : kāṭha-
vallī samāptā : hariḥ om : śubham astu .

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu : om śāntiḥ : śrīḥ : bhadram
karṇebhiś śṛṇuyāma : śāntiḥ : Sukeśā ca Bhāradvājaś
Śaibyaś ca Satyakāmas Sauryaṇī ca Gārgaḥ Kausalyaś
cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhi Kātyāyanas
te haite. *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ :
ṣaṣṭhapraśnaḥ : praśnopaniṣat samāptā

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānām prathamas sambabhūva, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ :
bhadram karṇebhiḥ : śāntiś śāntiś śāntiḥ : iti tritīya-
muṇḍakam : muṇḍakopaniṣat samāptā : hariḥ : om :

(4) The *Māṇḍūkyopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṁ, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana
iti : iti caturtthaḥ khaṇḍaḥ : māṇḍūkyopaniṣat samāptā :
om .

(5) The *Pūrvatāpinī* or *Pūrvatāpanīya-Upaniṣad*
(ff. 20—24b).

1 Sic. And so very often in these MSS.

It begins:—śivāya gurave namaḥ | atha śrividya manor
āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-
bhaktāya yathā vidyā manuḥ kasminn utbhavas tat svarūpam
brūhīti hovāca, etc.

It ends:—praviśya meruśśrṃge cātiprakāśarūpenātha
sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ |
tṛtīyakhaṇḍaḥ | pūrvatāpinī samāptaḥ (sic) ||

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad*
(ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam
me brūhi kā brahmavidyā manūnām, etc.

It ends:—tathāvidhānīti buddhvā puruṣārtthavān bhaved
ya evaṃ vedety upaniṣat iti tṛtīyakhaṇḍaḥ || uttaratāpinī
samāptaḥ (sic) || śrīgurucaraṇāravindābhyām namaḥ ||
hariḥ om ||

18.

WHISH No. 17.

Size: $9\frac{1}{4} \times 2\frac{1}{4}$ in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā - Upaniṣad* (or *Tripurātapanā - Upaniṣad?*),
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad* (*Kāṭha-Upaniṣad?*), ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore. pp. 28—36. and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyāsyāmaḥ devarṣayo brahmāṇam sampūjya prāṇipatya papracchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravīt | purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhīte gurvanugrahāt | sarvapāpavinirmuktas sākṣāt kaivalyam āśnute | rahasyopaniṣat samāptā | hariḥ om || *etc.*

Fol. 5b:—bhadraṇ nopi vātaya maṇaḥ | om śāntiś śāntiś śāntiḥ | tisraḥ puras tripathā viśvacarṣaṇi yatra kathā akṣarās sanniviṣṭāḥ | *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho maṇaḥ | ity a(tha)rvaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpanī vidyā vedyacicchaktivigrahaṁ | vastucinmātrarūpan tat paratatvam bhajāmy ahaṁ | om | bhadraṁ karṇebhir iti śāntiḥ | athaitasmin antare bhagavān prajāpatyaṁ vaiṣṇavam vilayakāraṇam | rūpam āśṛtya tripurābhidhā bhagavatīty evam ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṁ padaṁ prāpnoti ya evaṁ vedeti mahopaniṣat | bhadraṁ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārivrajyadharmmapūgālaṁkārā yat padaṁ yayuḥ | tam ahaṁ kathavidyārtthā rāmacandrapadaṁ bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhagavantam abruvan adhihi, *etc.* See the beginning of a *Kāthopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogīti kathyata ity upaniṣat | bhadraṁ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānaparamahansa-satguruśrīrāmacandrārpaṇam astu | . . . acyutosmi

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mahādeva tava kārūnyaleśataḥ | vijñānagha evāsi śivosmi
kim ataḥ param | na nijan nijavat bhāty antaḥkaraṇajīm-
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil
of *Śuka Yogīndra*, ff. 1—3a.

It begins:—jñānānandamayā devān nirmmalasphaṭi-
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrīvaṃ upāsmāhe
atha śāktamantrāṇāṃ jījñāsā | ātmaivākhaṇḍākāracaitya-
svarūpāśaṃ svavidyā | etc.

It ends:—anuttarasamketapradhānavidyāḥ sapta-daśa-
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-
khyākāḥ | iti śrīmat-paramahansa-parivrājakācārya-Śuka-
Yogīndra - śiṣya - śrī - Gauḍapādācārya - viracitāni sūtravā-
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāraṇya Muni*,
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkamaṇḍalābhāsāṃ caturbāhān trilō-
canāṃ | pāśāṃkuśadhanurbāṇāṃ dhārayantīm śivāṃ bhaje |
śrīvidyāratnasūtrāṇāṃ vākyārtthap(r)atipādane | bhaga-
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavatī jagat
sr̥ṣṭvedan tasmin devatādīn utpādya, etc.

It ends:—iti paramahansa - parivrājakācārya - śrīmat-
bhagavat-Śaṅkarācārya-śiṣya-śrī-Vidyāraṇya-munīkr̥ta-śrī-
vidyāratnadīpikā samāptā || hariḥ om etc.

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ṇa,
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīnāthāṃghriparāgaiko parāgād aparāgadhīḥ
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhīḥ || iha
khalu śrīmahātripurasundaryyāḥ etc.

It ends:—iti bhāvanopanīṣadotharvaṇaśirasotra racitavān
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumukṣū-
ṇāṃ || om śrīgurubhyo namaḥ ||

19.

WHISH No. 18.

Size: 28 × 2 in. 106 leaves. 8 or 9 lines on a page.

Material: Palm leaves.

Date: The MS. appears to be fairly old, early 17th century?

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS. October 1896. pp. 790 seq. See Preface.

Injuries: The MS. is much damaged. part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*. in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—hariḥ om gaṇapataye namaḥ avighnam astu Janamejayaḥ arjuno jayatām śreṣṭho mokṣayitvā mayan tadā kiṁ cakāra mahātejās tan me brūhi dvijottama Vaiśam śṛṇu rājann avahitaś caritam¹ rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nṛpair bhūvi rathaddhvajapatakāś ca śvetāśvais saha virya-vān etāni pāvakāt prāpya mudā paramayā yutaḥ² ta-sthau mahāvīryas tadā saha mayena saḥ tatobravim mayah pārtthaḥ vāsudevasya sannidhau pā³ stat kṛtam pratyānusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayah asmāc ca kṛṣṇāt samkruddhāt pāvakāc ca didhaksataḥ tvayā trātosmi kaunteya brūhi kiṁ karavāṇi te aham hi viśvakarmā vai asurāṇām parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārttho māyāvinam mayam dhyātvā muhūrttam kaunteyaḥ prahasan vākyam abravīt Arjunah⁴ kṛtam eva tvayā sarvaṁ svasti gaccha mahāsura : etc.

It is unfortunate that the difficult and much discussed verse ii. 60. 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[ajo hi śastra⁴]m

¹ The rest of the line is lost, the leaf being damaged.

² Leaf damaged. Read upatasthau.

³ The rest of the line, about six Akṣaras, lost.

⁴ These akṣaras are lost.

akhanat kilaikah śastre vipannobhiparāsyā bhūmiṃ nikṛn-
tanam svasya kaṇṭhasya ghoran tadvad vairam mā khaṇiḥ
pāṇḍuputraiḥ ।

It ends:—evam gāvatgaṇe kṣattā dharmamārtthasahitam
vacah uktavān na grhītān ca mayā putrahitepsunā ॥ iti
śrīmahābhārata śatasahasrikāyām saṃhitāyām sabhāparvaṇi
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamo-
ddhyāyah ॥ ॥ sabhāparvam samāptam ॥ hariḥ śrīkṛṣṇāya
namah ॥ Rāmeṇa likhitam idaṃ pustakam ॥

20.

WHISH No. 19.

Size: $16\frac{1}{4} \times 1\frac{3}{4}$ in., 285 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: The MS. looks fairly old, 17th century?

Character: Malayalam.

The *Bhāgavata-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu
janmādyasya yatonvayāḍitarataś cārttheṣv abhijñas svarāt
tene brahma hr̥dā ya ādikavaye muhyanti yat sūrayaḥ tejo-
vārimṛdām yathā vinimayo yatra trisarggomṛṣā dhāmnā
svena sadā nirastakuhakam satyam paran dhīmahi, etc.

It ends (f. 283 b):—dr̥ṣṭyā vidhūya vijaye jayam udvi-
ghuṣya procyoddhavāya param samagāt svadhāma । cha ॥
ity aṣṭādaśasahasrikāyām saṃhitāyām śrībhāgavate mahā-
purāṇe navamaskandhe caturviṃśoddhyāyah ॥

Then follow two odd leaves, one unnumbered. the other
numbered as 170.

21.

WHISH No. 20.

Size: $10\frac{3}{8} \times 1\frac{5}{8}$ in., 96 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is
probably not much older.

Character: Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātaś caranavyūham vyākhyāsyāmaḥ tatra yad uktaṁ cāturvedyaṁ catvāro vedā jñātā bhavanti | rgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra rgvedasya sapta bheda bhavanti : etc.

It ends:—yodhīte caranavyūham sa vipraḥ paṅkti-pāvanah | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvaṁ ca gacchati | lokātītam mahāśāntim amṛtatvaṁ ca gacchati | amṛtatvaṁ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ | vāsudevasvarūpāya vivasvatbimbatejase | vedovamśāvadamaśāya Vedavyāśāya te namaḥ | śrīgurucaranāravindābhyān namaḥ | śrībrhaspataye namaḥ |

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṁhitā iv, 5). ff. 5—7.

It begins:—on namo rudrāya rudrāṇāṁ vyākhyāṁ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṁ prajojanam | atha jābālopaniṣat | atha hainam brahmacārīna ūcuḥ kiñjapyenāmṛtatvaṁ brūhīti | sa hovāca Yājñavalkyaḥ śatarudriyeneti | etc.

It ends:—uktam vāyavye | rogavān paredam paretya rudrajāpaṁ cared iti | yajñasūktaḥ kalpaḥ | śatarudrā devatā asyeti śatarudryam ucyate | hariḥ om | śubham astu.

(c)

The *Bṛhadāraṇyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīgaṇapataye namaḥ | on namo brahmā-dibhyo brahmavidyāsampradāyakartṛbhyo vaṁśaṁsibhyo namo gurubhyah | śrīmad-Yājñavalkyagurubhyo namaḥ | hariḥ om | o nuṁ uṣā vā aśvasya meddhyasya śiras sūryyaś cakṣur vātaḥ. etc.

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede bṛhadāraṇyake saptadaśakāṇḍe prathamoddhyāyah |

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3rd Adhyāya begins f. 37, the 4th Adhyāya f. 54, the 5th A. f. 74, the 6th A. f. 82.

It ends: —o num iti vājasaneyāntargata-Kāṇviye śuklaya-jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakāṇḍe ṣaṣṭhoddhyāyas samāptaḥ ॥ hariḥ | om | śubham astu śrī-rāmacandrāya namaḥ ॥ ekapāc ca haviryyajña uddhārity addhvaragrahau | vājapeyo rājasūya ukhāsambharāṇaṁ tathā | hastī ghaṭaś citiś caiva sāntīty agnirahasyakau | aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakah | brhadāranyakaṁ ceti kāṇḍās saptadaśa kramāt ॥ om om om | paragūṇaparadānaprastutāśeṣakṛtyā nijaṇṇakalikābhir lokaṁ āmodayantaḥ | aviditaparadoṣā jñānapīyūṣapūrṇāḥ karakṛtaṁ aparādham kṣantum arhanti santaḥ ॥ śrīgurubhyo namaḥ ॥

22.

WHISH No. 21.

Size: 9½ × 1½ in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṁhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti | atha śatarudryahomaḥ | athātaś śatarudryaṁ juhōtīty upakramya eṣotrāgniracito bubhuksamāṇo rudrarūpeṇāvatiṣṭhati | tasya tarppanadevair dvitīyaṁ darśanam | yad vai tac chatarudryaṁ juhōtīty upakramya prajāpatim visrastādityabhiprāyaṁ antrārthānugūṇyena śrutir bhavet | sa eṣaḥ śataśīrṣaḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyah | atra Parameṣṭhina ārsam | devānām vā prajā-
pater vā | Aghorasyārsam iti kecit | ekarudradevatyah | etc.

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ
yeṣāṃ rudrāṇāṃ vātaḥ vāyuḥ iṣavaḥ samānam anyat |
prthivyāṃ bhūloke ye rudrā sthitāḥ (read °āḥ) tebhyo na-
maḥ yeṣāṃ rudrāṇāṃ annam ātmanah śam icchet śarīram
puṣṇāti | adhikam nyūnam vyādhādijagatvena nirūpyate |
samānam anyat | evan namostu rudrebhya iti | harih om :

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr.
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.'
This is identical with Śatapatha-Brāhmaṇa x, 5, 2. See
also Mitra, Notices, No. 682, where it is called *Maṇḍala-
brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan
tā rcas sa rcām lokotha yad etad arccir dipyate tan
mahāvratam tāni sāmāni sa sāmnam lokotha ya eṣa etasmin
maṇḍale puruṣas sogṇis tāni yajūṃṣi sa yajuṣāṃ lokas
saiṣā trayyeva vidyā tapati, etc.

It ends:—somrto bhavati mṛtyur hy asyātmā bhavati |
18 | iti maṇḍalabrāhmaṇam sampūrṇam | om num |

23.

WHISH No. 22.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 193 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Śaṅkara's *Chāndogyopaniṣadvivaraṇa*, or Commentary
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyī
chāndogyopaniṣat | tasyās samkṣepatorṭthajijñāsubhyah
rjuvivaranaṃ alpaganthāṇ cedam bhāṣyam ārabhyate |
tatra sambandhaḥ samastam karmādhigatam prāṇādi-

devatāsahitam arccirādimārgena brahmapratipattikāra-
nam | *etc.*

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya
śrīparamahamśaparivrājakācāryyasya śrīmac - Chamkara-
bhagavataḥ kṛtau cchāndokyopaniṣad (*sic*) vivaraṇe aṣṭamaḥ
prapāṭhakas samāptaḥ || hariḥ | om | . . . śrīsarasvatyai
namah | śrīmahālakṣmyai namah | pārvatyai namah |

24.

WHISH No. 23.

Size: $12\frac{1}{2} \times 2$ in., 81 + 37 + 31 leaves, from 9 to 11 lines on a
page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to
ṣa (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *śa* 30, *ṣa* 31).

(a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a), *Praśno-
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)
by Śaṅkara.

In the margin of the first page: kāthopaniṣadbhāṣyam
hariḥ | om |

The work begins:—on namo bhagavate vaivasvatāya
mṛtyave brahmavidyācāryyāya Naciketase cātha Kāthako-
paniṣadvallinām sukhārtthapratibodhanārttham alpagranthā
vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-
gatyavasādā¹ nārtthasya kvipratyayāntasya rūpam upaniṣad
iti, *etc.*

It ends on fol. 31a:—iti śrī-Govinda-bhagavat-pūjya-
pāda-śiṣya-śrīparamahamśa-parivrājakācāryya-śrīmac-Cham-
kara-bhagavat-kṛtau Kāthakopaniṣad-vivaraṇe ṣaṣṭhī valli
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ
kim iti kathayāmaḥ katham amun tarāmaḥ saṁsāraṁ kva

¹ Sic for avasādaḥ.

na ca vibhavāmo vāyam amī | itīdrk cintābdhau hrdaya
na nimajjālam anīṣam gurum śokaddhvānte taranīm ava-
lambasva taranīm . asmatgurucaraṇāravindābhyān namaḥ |

In the margin of fol. 31b: praśnopaniṣat-bhāṣyam |

It begins:—om śrutismṛtipurāṇānām ālayam karuṇālayam |
namāmi bhagavat-pāda-Śaṃkaram lokaśaṃkaram | viśva-
vandyam vighnarājam sarvaśuklām sarasvatīm | pūrvācār-
yyān sarvapūjyān kurve natipadam gurūn | mantroktār-
tthasya vistarānuvādīdam brāhmaṇam ārabhyate | rṣipra-
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-
da-śiṣyasya śrīmat-paramahamsaparivrājakācāryyasya śrī-
Śaṃkara-bhagavataḥ kṛtau atharvanopaniṣadvivarane pra-
śnavivaraṇam samāptam | hariḥ om : etc.

In the margin of fol. 56a: muṇḍakopaniṣat-bhāṣyam |

It begins:—brahmā devānām ity ādyātharvanopaniṣat
vyācikyāsītā asyās ca vidyāsampradāyakarttṛpāramparyya-
lakṣaṇam sambandham ādāv evāha svayam eva stutyar-
ttham evam hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-
śiṣyasya paramahamsa-parivrājakācāryyasya śrīmac-Cham-
karabhagavataḥ kṛtau ātharvanopaniṣat-vivaraṇam samā-
ptam hariḥ om :

(b)

The *Upadeśagranthavivarana*, a Commentary on *Śaṅkara's*
Upadeśasahasrikā, by *Bodhanidhi* (?), a pupil of *Vidyā-*
dhāman, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ om |

It begins:—viṣṇum pañcātmakam vande bhaktyāṣṭādaśa-
bhedayā | sāṃgavargonaviṃśatyā bhaktair nnavabhir-
āśritam | om | caitannyaṃ sarvagam sarvaṃ sarvabhūta-
gubhāṣayam | yat sarvaviśayātitan tasmai sarvavide namaḥ
1 samāvayya (read evāpya?) kriyās sarvā dārāgnyādhāna-
pūrvikāḥ | brahmavidyām athedānīm vaktum vedāḥ praca-
krame 2 etc.

It ends on fol. 37b:—iti saptaśataślokā yatindraśrī-
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabho-

dhakāḥ | upāśya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |
śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-
taḥ | yena me nikhilādvaitād ākr̥ṣya mana ātmani | sthāpitam
munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasā-
garajayuktamanin prakīrṇān prāpyādhunā katipayān ka-
vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-
tsnāgamārtthanidhanāya yatīśvarāya | iti śrīmad-Vidyādhā-
maśiṣyena Bodhanidhinā¹ śraddhābhaktimātrapreritena
kṛtam upadeśagranthavivaranaṃ samāptam || yatpādakama-
lāsamgāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāms
tān praṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by Śaṅkara, ff. 31.

In the margin: vivekacūḍāmaṇi om.

It begins:—sarvavedāntasiddhāntagocaran tam agoca-
raṃ | Govindaṃ paramānanda(m) matguruṃ praṇatosmy
ahaṃ | 1 | jantūnāṃ nara-janma durllabham ataḥ puṃstvan
tato vipratā tasmād vaidikamārgadharṃmaparatā vidvatvam
asmāt paraṃ | ātmānātmavivecanam svanubhavo brahmā-
tmanā samsthitir mmuktir nno śatakoṭijanmasukṛtaiḥ pu-
nyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahansa-parivrāja-
kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-
paramahansa - parivrājakācāryyavaryya - śrīmat - Śaṅkara-
bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkṛṣṇāya
parasmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ in., 58 (leaf 36 is missing) + 38 leaves (the latter
being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

¹ Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*¹, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāśamānalakṣaṇa*. Fols. 1—12.

It begins:—*atheti adhikārārtthothaśabdaḥ | yathā athaśabdonuśāsanam iti | adhikārah prastāvaḥ prarambha ity artthāntaram yeṣu padeṣu samhitāyām visarjanīyo lupyate | teṣām padānām samgrahalakṣaṇaśāstram prastutam ity etam arttham athaśabdo dyota iti (read dyotayati) | etc.*

It ends (fol. 12a):—*iti śamānavyākhyānam sampūrṇam | hariḥ om*

(2) The *Vilimghyavyākhyāna* by *Puṇḍarikākṣisūri*, a Commentary on the *Vilimghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—*athā (sic) vilimghya (°khyā pr. m.)-vyākhyānam | om praṇipatya jagannātham Puṇḍarikākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | praṇamya bhāratīm ity ena prārīpsitasya vilimghyalakṣaṇasya avicchedaparisaṁāptaye | sarasvatīn devīm praṇamya Nārāyaṇanāmāham | vilimghyāni padāni pravakṣyāmi | pratijñāyate ekāraikāraṇau yau samhitāyām vikāriṇau | ... padakāle avikāriṇau | drṣṭau yau tadantāni vilamghyāni (sic)² vedavittamair ucya[n]te |*

It ends (fol. 21): *vilimghyavyākhyānam sampūrṇam | hariḥ om |*

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Saurisūnu's Naparalakṣaṇa*. Ff. 22—26 b.

It begins:—*om atha naparavyākhyānam | natveti saka-*

¹ This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

² See Burnell I. O. pp. 10, 11; Tanjore p. 5 b.

lanivṛttihetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-
nur aham | pravakṣyāmi | ity artthah | *etc.*

It ends:—naparapaddhativyākhyānam samāptam || hariḥ
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,
a Commentary on the *Taparalakṣaṇa*. Ff. 26 b—28 b.

It begins:—atha taparapaddhatih | annādyān nirbha-
jati | *etc.*

It ends:—iti taparapaddhativyākhyānam samāptam ||
hariḥ | om ||

(5) The *Avarṇivyākhyāna*, a Commentary on the *Avarṇi-
lakṣaṇa*. Ff. 28 b—35 b.

It begins:—atha avarṇivyākhyānam | avarṇinyanuktam
ity ādi vācyāntam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-
koktipurūktibhiḥ | *etc.*

It ends:—iti akārādīni padāny uktāni || hariḥ | om ||

(6) The *Ākārāpaddhati* or *Āvarṇivyākhyāna*, a Commen-
tary on the *Āvarṇilakṣaṇa*. Ff. 35 b—39 b.

It begins:—atha ākārāpaddhatih | antarikṣam ivāgnī-
ddhram | *etc.*

It ends:—ity ākārādīpadāny uktāni || āvarṇivyākhyānam
samāptam || om ||

(7) The *Aniṃgyavyākhyāna*, a Commentary on the *Aniṃ-
gyalakṣaṇa*. Ff. 39 b—58.

It begins:—atha aniṃgyavyākhyānam | munimānasetyādi-
ślokatrayenādauprārīpsitasya lakṣaṇasya avighnena pari-
samāptaye maṅgaḷam ādadhānaḥ abhīṣṭadevatān nama-
skṛtya viṣayan darśayati | aniṃgyam iti | anuśiṣyata iti ca |
aniṃgyam avibhāgapadam ucyate | na tv asamāsapadam |
saty api samāse śacīpatih brhaspatir ityādīnām aniṃgya-
tvāt | *etc.*

It ends:—iha aniṃgyapadānām prapañcatvāt | grantha-
gauravabhayāt samkṣipyā dīnmātram uktam | anonuktañ
ca yat kiñcit vidvātbhir ūhanīyam || prayogatonugantavyam ||
ity aniṃga(sic)vyākhyānam pūrṇam || hariḥ | om || *etc.*

(b)

A Commentary on the *Bhāradvājaśikṣā*, by *Lakṣmaṇa Jaṭavallabhaśāstrin*. Ff. 100—137.

It begins:—*namaś śivāya sāmbya saganāya sasūnave | sanandine saganāya savṛṣāya namo namaḥ | ddhyātvā- sadya jagannātham sāmham sarvārtthasādhakam | vyākhyā- yatedhunā śikṣā Bhāradvājamuniritā | pārīspī(=read prā- rīpsi) tasya granthasyāvighnena parisamāptyartham ādau iṣṭadevatān namaskārarūpaṁ maṁgalya (read maṁgaḷam) svayaṁ kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikīrṣi- tam pratijānīte | gaṇeśam pratinipatyāham sandehānān ni- varttaye (read nivṛttaye) | śikṣām anupravakṣyāmi vedānām mūlakāraṇam | gaṇādhipatim ānamya vedānām grantha- trayānām ādikāraṇam | śikṣām vedasthasandeham nivāra- nāya pravakṣyāmiti Bhāradvājamunīnoktam ||*

It ends:—*Bhāradvājamuniproktā Bhāradvājena dhīmatā | vyākhyātā Lakṣmaṇākhyena Jaṭavallabhaśāstrinā || ṣaṣṭiślo- kaparyyantam mayā vyākhyānam kṛtan tataḥ || karakṛtam aparādham kṣantum arhanti santah || hariḥ ||*

26.

WHISH No. 25.

Size: $11\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Man- trapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The *Āpastambīya Gr̥hyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the *Āpastambīya Gr̥hyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

Size: $13\frac{3}{8} \times 1\frac{3}{8}$ in., (3) + 135 + (2) leaves, generally 5 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824'. The Āṅgīrasa year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

Scribe: The son of Śeṣādri. See above No. 15.

Character: Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the Mantrapāṭha or the Prayer Book of the Āpastambins' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—|avighnam astu om|praṇipatya mahādevaṃ Haradattena dhīmatā | ekāgnikāṇḍamantrāṇāṃ vyākhyā sammyag vidhiyate || 1 | tatra tādādāryyā¹ ādito vaiśvadevamantrāṇ adhiyate | etc.

F. 57:—ity ekāgnikāṇḍe prathamah praśnas samāptah ||

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-citā sampūrṇā || visargabindvakṣara° etc.

The date is given in the following colophon:—āṅgīrasavarṣam | cittiramāsam | 24 tithi | aṣṭami tiruvoṇanakṣa-trattile | aparāṇhakālattile mudīncutu || hariḥ om śubham astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnuna sammyaṇ mantrabhāṣyaṃ samāptam ||

¹ The Telugu edition reads: tatrācāryyā.

28.

WHISH No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{4}$ in., 62 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.

Character: Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins: — atindriyārthavijñānam prañamya brahma śāśvatam | taittirīyapadādīnām vakṣyāmi svaralakṣaṇam | anena ślokena parāparabrahma prañāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. . . . svaralakṣaṇajñāne phalāntaram apy asti | tannirṇīta-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyiti nādāgamaśamkā bhavati | tasmād ārabdhavyam evaitat | tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇānām prakṛtau svarau : etc.

It ends: — aruṇopaniṣatsvarās tu uktāḥ kecit bodddhyāḥ | kvacid addhyayanāt anye anyathāpi bodddhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānuktā bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāsyāmaḥ | sahasraśirṣam devam | sa vā eṣa puruṣonnarasamayah | ityādi | anyepiti vacanam anyatrāpi kvacit padāddhyayanarahite vyatyayam sūcayati | pra nu vocam cikituse sa tvan nala-plavo bhūtvā | sa vācas pate hrd iti vyāharat | om iti svarapañcāśacchlokī vyākhyā pūrṇā : hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyārakke (read viyārakki?) rammaile Egādeṣil (?) erudiṇṣadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atīndriyārtthavijñānam praṇamya brahma śāśvatam | taittirīyapadādinām vakṣyāmi svaralakṣaṇam | udāttaś cānudāttaś ca varṇānām prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārtthe pade bhedeṇi tat supām | dvir uktā ca grhepy evaṁ dvidhemgyāmśe vibhaktiḥ || 1 ||

It ends:—nyamsvaryyujyañ cidānāvyāsasaumyaś ceti tādr-śāḥ | anyepy addhyayanāt boddhya aruṇopaniṣatsvarāḥ || 50 || hariḥ om etc.

29.

WHISH No. 28.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrī-mantrapaddhatim | etān diṣṭyā¹ khilās santas santuṣṭās

¹ This word is not quite clear, perhaps drṣṭyā? Should it be drṣṭvā-khilān?

santu santatam | prathamam śrīmahāgaṇapate(r) nyāsavi-
dhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvan-
dano viṣṭare(read °ro)paviṣṭas san ityādi granthārttthotra
likhyate : etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-
yānnan tu pāyasam | balāya tilatailam syāt sārāsvatāya
mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-
khaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kaḍali-
phalam | āpūpam vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathi-
mīśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-
Sūtras*), by *Somanātha*, the pupil and younger brother of
Veṅkaṭādriyajvan, and the son of *Sūri Bhaṭṭa*, of the
family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq.,
and Hall, p. 176.

It begins:—āviṣkarotu vibudhair abhivandiniyām vācam
sa kopi mama vallabhasārvabhaumah | vaṁsopi yatpari-
grhitatayā vibhakti¹ vācālatām tribhuvanaikavimohayantīm |
adhigamya kalām akhilam agrabhavād Veṅkaṭādriyajva-
gurerāḥ² | vacanair anatipracurair vyākurve śāstradīpikām
viśadavibudhāḥ³ praṇamya mūrddhnā bahudhā vaḥ prār-
tthaye kṛtāvasyām arpayata dṛṣam sūkṣmām nindata parato-
bbhinandata vā | etc.

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-
ddhyāyatanūbhavasya Veṅkaṭādriyajvagurucaraṇānuja - So-

¹ bibharti. Ind. Off. MS.

² Read ° guruḥ.

³ viśadam + 2 + vi Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyākhyā-
yām mayūkhamālikāsamākhyāyām dvitīyasyāddhyāyasya
caturtthaḥ pādaḥ || hariḥ om | śrīgurubhyo namaḥ |

31.

WHISH No. 30.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., 94 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Padma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahē : pañcākṣaratanuṃ pañcavadanam praṇavam śivam | apārakarunārūpaṃ gurumūrttim aham bhaje | Sūta uvāca | athātasampravakṣyāmi śuddham kaivalyamuktidaṃ | anugrahānmaheśasya bhavaduḥkhasya bheṣajam || 1 || *etc.*

It ends:—ity uktvā prayayus sarve sāyamsandhyām upāsitaṃ | stuvantas Sūtaputran te santuṣṭā gomatītaṃ || iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyaḥ || śrīśivāya namaḥ || hariḥ om ||

32.

WHISH No. 31.

Size: $7 \times 1\frac{3}{8}$ in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 ("Kollam 997 āmatadhanumāsam", at the end of the Kaivalyanavanīta) i. e. A. D. 1822.

Character: Malayalam.

(1)

The *Pañcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).
See Aufrecht-Oxford 72b.

It begins (f. 9):—*śrīgaṇapataye namaḥ | kailāsaśikhare
rame bhaktānugrahatalparā[h]¹ prañamya pārvatī bhaktyā
śamkaram paripṛcchati | 1 | śrīdevy uvāca | om namo
devadeveśāparātppara jagatguroḥ² sadāśiva mahādevā (read
°deva) gurudikṣām pradehi me | 2 |*

F. 22b ends:—*sadā śivo bhavety eva satyam satyam na
saṁśayaḥ na (gu)ror adhikam na guror adhi(ka)m na guror
adhikam na guror adhikam | hariḥ |*

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by *Śaṅkara*
(ff. 23—27).

F. 23 begins:—*hariḥ dinam api rajanīśāyamprātaḥ
śiśiravasante punar āyātaḥ kāla(h) kriḍati gacchaty āyus
tad api na muñcaty āśāpāśam | bhaja Govindam bhaja
Govindam Govindam bhaja mūḍhamate | 1 |*

Ff. 26b—27:—*dvādaśamañjarikābhir ihaiśā śiṣyāṇām
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante
narakam anekam | bhaja Govindam | 24 | iti śrīmat-
para(ma)hamsaparibhṛāmlākārya (read °parivrājakācārya)-
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-
kāstottram sampūrṇam | śrī-Śaṅkarācāryaviracire svāmine
namaḥ śrīvidyāruṇyasvāmine namaḥ |*

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—*bandhaḥ karmany atha bahuvideḥ striguhā-
yām praviṣṭaḥ pumsor etakāṇa śakheḥite (??) śopite varttamā-
naḥ viṭppankothaikramibhi[h]r abhitas tāditaḥ pīḍitātmā
yāvat | etc.*

F. 28b ends:—*śasnehabhyām paravaśatayā puṣpyamāṇaḥ
pitrbhyām kriḍālanulyam prathitabāhucāpalyam ullaghya*

¹ °talparā for °tatparā. Grantha MSS. frequently have lp for tp.
² Read devadeveśa parātpara jagadguro?

bālyam dvaitīyikam puram atha vayah prāpnuvat dr̥ptacitto
lakṣmī jāneta tava vada yugam vismaren māśma
bhūpam ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedau savatrigalītau puṇya-
pāpe viśiṣṇe māyāmohe kṣayam adhigatau naṣṭasanne-
havṛttau śabdātītam triguṇarahitam, etc.

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam
amalam śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-
puttrāṣṭakam yaḥ prātaḥkāle pāti mahatām vyayātinirvāṇa-
divam | Vyāsaputram ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in
2 Pāṭalas (ff. 66).

33.

WHISH No. 32.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., 23 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on Śaṅkarācārya's *Ātmabodhaprakaraṇa*,
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhi-
kāriṇām vedāntaprasthānatrayan nirmmāya tadanvālocanā-
sama(r)tthānām mandabuddhīnām anugrahārttham sarvave-
dāntasiddhāntasamgraham ātmabodhākhyam prakaraṇan
didarśayiṣuḥ pratijānīte | tapobhir iti | etc.

It ends:—tasmād ātmatīrttharatasya na kiñcid avaśi-
ṣyata iti bhāvaḥ ॥ iti śrīmat-paramahansa-parivrājakācāryya-
śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarā-
cāryya - viracitātmabodhaprakaraṇasya ṭikā samāptā |
hariḥ | om |

34.

WHISH No. 33.

Size: $14 \times 1\frac{1}{2}$ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48*—67*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99. but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

Scribe: Śeṣasūri.

Character: Grantha.

The *Viṣṇu-Purāṇa*, in 6 Amśas.

It begins:—om nārāyaṇan namaskṛtya naraṇ caiva narottamam | Vyāsaṁ sarasvatīn devīm tato jayam udīrayet || prañamya viṣṇuṁ viśveśabrahmādīn prañipatya ca | gurum prañamya vakṣyāmi purāṇaṁ vedasammitam | itihāsapurāṇajñam vedavedāṅgapārāgam | dharmmaśāstrārthtatvajñam Vasīṣṭhatanayātmajam | Parāśaram sukhāśinam kṛtāpūrvāhnikakriyam | Maitreyaḥ paripapraccha prañipatyābhivādya ca | etc.

The Ist Amśa ends (f. 55):—devarsipitr-gandharvayakṣādīnān tu sambhavam | bhavanti śṛṇvataḥ puṁso devādyāvaradā mune | iti śrīviṣṇupurāṇe prathamamśe dvāvimśoddhyāyah | prathamomśas samāptah ||

The IInd Amśa ends (f. 76):—iti bharatanarendrasāravṛttam kathayati yaś ca śṛṇoti bhaktiyuktaḥ | sa vimalamatir eti nātmamoham bhavati ca saṁsaraṇeṣu muktiyogyah || iti śrīviṣṇupurāṇe dvitīyemśe ṣoḍaśoddhyāyah | hariḥ om | dvitīyomśas samāptah | om |

The IIIrd Amśa ends (f. 117):—puṁsām jaṭābharanamaulavatām vṛthaiva moghāśinām akhilaśaucanirākṛtānām | toyapradānapitr-piṇḍabahiṣkṛtānām sambhāṣanād api narānarakam prayānti | iti śrīviṣṇupurāṇe tṛtīyemśe aṣṭādaśoddhyāyah | hariḥ om.

The IVth Amśa ends (f. 171b):—etad veditvā na narena kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat tanayātmajā(d)yaḥ kṣetrādayo ye tu śarīratonye | ityā-

dimahāśrīviṣṇupurāṇe caturtthemśe caturviṃśoddhyāyaḥ ||
caturtthāṃśas samāptaḥ || hariḥ om ||

The Vth Aṃśa ends (f. 252):—śrī-Parāśaraḥ | ity ukto-
bhyetya pārtthābhyāṃ yamābhyāṃ ca tathārijunaḥ | dr̥ṣṭāṇ
caivānubhūtaṇ ca sarvaṃ ākhyātavāṃs tadā | Vyāsavākyaṇ
ca te sarve śrūtvārjjunamukheritam | rājye Parīkṣitam kṛtvā
yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa
mayoditam | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-
tam || iti śrīviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyaḥ |
śrīkr̥ṣṇāya namaḥ ||

The VIth Aṃśa ends (f. 276 b):—iti vividham ajasya
yasya rūpam prakṛtiparātmamayam sanātanasya | pradiśatu
bhagavān aśeṣapuṃsām harir apajanmajarādikām sam-
ddhim || iti śrīviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyaḥ || om
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedavyāsāya namaḥ ||
samāptaḥ ṣaṣṭhomśaḥ || hariḥ om . . . om śrīḥ viṣṇupurāṇam
samāptam || bindudurllipi° . . . sajjanāḥ || abdesmin kālayu-
ktyākhye jyeṣṭhamāsy aṣṭame dine | likhitam vaiṣṇavam
idaṃ purāṇam Śeṣasūriṇā || om.

35.

WHISH No. 34.

Size: 9 $\frac{3}{4}$ × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasra-
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa
Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices,
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-
katākṣasaraṇīm samprāpya te patmabhū(r) brahmāṇḍāni
karoti rakṣati harir hantīśvaro līlayā | trayyante puruṣaḥ
parātpara iti khyātopi samvitkale sā kāṣṭheti ca sā parā
gatiḥ iti tvayy eva viśrāmyati | etc.

Then ff. 1 b—2 a:—advaitavidyācāryya-śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-
dhīḥ | lalitādeśikādeśād vyākhyāṃ Nārāyaṇa sphuṭam | sa-
hasrasya rahasyānāṃ nāmnāṃ viracayāmy aham | etc. . . .
vyākurmmahe | śrīśrīmātetī | śrīr aiśvaryyam, etc.

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-
nāma-stotravyākhyā jayamaṅgalākhyā sampūrṇā śrīmahā-
tripurasundarīcaraṇāravindayor nnityabhaktir astu mama |
śrīrāmāya paramagurave namaḥ | hariḥ om | śubham astu
gurucaraṇāravindābhyān namaḥ om ||

36.

WHISH No. 35.

Size: $11 \times 1\frac{5}{8}$ in., (2) + 176 [really 140, ff. 77—115 being missing,
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on
Jaimini's Mīmāṃsā-Darśana, by *Khaṇḍadeva*, the son of
Rudradeva, extending from the beginning of the second
Adhyāya to the end of the first Pāda of the third Adhyāya.
Besides, there is a lacuna from the end of the 2nd to the
beginning of the 4th Pāda in the second Adhyāya.

It begins:—śrīmahāgaṇapate n(a)maḥ śubham astu śrīma-
hāgaṇapate n(a)maḥ | śubham astu evam upotghātaprasaktā-
nuprasakte mantralakṣaṇāḍau samāpte yatprasamgena
yad āgatam tatsamāptau tatbuddhis sañjāyata iti nyā-
yena bhāvārtthādhikaraṇoktadhātvarththakaraṇatvasya upa-
sthite, etc.

In margine: śabdāntarādhikaraṇam.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-
vṛtti syāt | See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāśruti syāt
nidhanārtthā punaśrutiḥ | II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣam guṇāt
bhāvanābheda iti prayojanam pū.

Ff. 77—114 are missing, and f. 115 begins:—*lepi nirū-dhalakṣaṇayā prayogadarśanena, etc.*

F. 115b:—*kartur vā śrutisaṃyogāt ॥ II, 4, 2.*

The 2nd Adhyāya ends (f. 127b):—*śrī-Rudradevasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bhedā-ddhyāddhyeya (sic) caturtthāṃghreḥ ॥ iti śrī-Khaṇḍadeva-kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ ॥ śrīguruḥ etc.*

F. 173b:—*vyavasthā vārtthasya śrutisaṃyogāl liṃgasyā-rtthena sambandhāl lakṣaṇārtthā punaśrutih ॥ III, 1, 27.*

It ends (f. 176):—*mīmā(m)sāmbunidhim pramatthya vi-vidhair nnyāyoccayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-ram amuṃ vedam tathā vāsukim | yad dhālāhalasamjñam eva kalitam granthāntaram sajjanaiḥ śrīkṛṣṇasya tu bhū-ṣaṇāya sa param yaḥ kaustubhākhyo maṇiḥ ॥ śrī-Rudra-devasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhā-khyośeṣāddhyāye pāda ādyāyam ॥ śrīmatpūrvottaramīmāṃ-sāpārāvārīṇadhurīṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamah pādaḥ ॥ śrīmahāgaṇapate namaḥ ॥ śubham astu hariḥ om ॥*

37.

WHISH NOS. 36 A AND 36 B.

Size: 2 Vols., $15\frac{1}{2} \times 1\frac{3}{8}$ in., 205 leaves (ff. 124—205 in vol. II), from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujvalā*, a Commentary on the *Āpastambīya Dharmasūtra*. No. 36 A contains the first Praśna, No. 36 B the second Praśna.

This is the MS. 'G. U.' used by Dr. G. Bühler for his second edition of the *Āpastambīya Dharmasūtra* (Bombay Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśam paṭalam | samāptaḥ praśnaḥ | hariḥ om | sīvāya namaḥ | athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa | om pāṇigrahaṇād adhi gṛhamedhino vratam |

Vol. II begins:—pāṇigrahaṇād adhi gṛhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharmmā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇām | etc.

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaḥ paṭalaḥ | hariḥ om | dvitīyapraśnas samāptaḥ | . . . krodhisaṃvatsaram kannimāsam yettānteti ujvalā samāptā | śrīrāmārppaṇam | Nārāyaṇasya granthas samāptaḥ |

38.

WHISH No. 37.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 13 + 117 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825 26.

Scribe: Veṅkusudhīvara Śauṇḍa.

Character: Grantha.

(1)

The *Taittirīya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyaḥ | atha navāditas samānākṣarāṇi | dve dve savarṇe hrasvadīrghe | na plutapūrvam | śoḍaśādita svarāḥ | śeṣo vyañjanāni, etc.

It ends:—saṃsadam gacched ācāryyasamsadam iti . . . atha catasro dvādaśa | iti dvitīyapraśnaḥ prātiśākhye samāptaḥ | hariḥ om śubham astu |

(2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya*.

It begins:—bhaktiyuktaḥ praṇamyāhaṃ gaṇeśacarana-
dvayaṃ gurūn api girān devīm idaṃ vakṣyāmi lakṣaṇaṃ |
vyākhyānaṃ prātiśākhyasya vīkṣya vārarucādikam | kṛtan
tribhāṣyaratnaṃ yat bhāṣate bhūsurapriyaṃ | *etc.*

It ends:—iti tribhāṣyaratne prātiśākhyavivarane dvitī-
yapraśne dvādaśoddhyāyaḥ || samāpto dvitīyapraśnaḥ || hariḥ
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-
male pakṣe proṣṭhapadarksake kavidine dvādaśyupetehani |
granthaś cottararatnaśabdamilitaśrīmattribhāṣyābhidha śrī-
mad-Vemkusudhivareṇa likhitaś Śaṇḍena śāstrottame ||
hariḥ om śrīgurubhyo namaḥ ||

39.

WHISH No. 38.

Size: 17 $\frac{3}{4}$ × 2 in., 175 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: The Yuvan year in which the MS. was written
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.
1815/16.

Scribe: The son of Śeṣādri. See above Nos. 15 & 27.

Character: Grantha.

The *Bhāgavata-Purāṇa*, together with *Śrīdhara's* Com-
mentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-
kṛṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-
drādimahāsrajaḥ || pravarttitah (read pravṛttitah) parā-
nandakṛṣṇakṛīḍānuvarṇitā | tannivṛtyā parānandaparāro-
honuvarṇyate || evaṃ tāvad daśamaskandhe bhūbhārāvata-
raṇāya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvatā-
ritasakalasurāmśasya bhagavata śrīkṛṣṇasya taducitapra-
vṛttiviḍambanena tacchravaṇasmaranādīparāṇām pareṣām
ānandakāraṇaṃ kṛīḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttiḥ tasya yathāmati-
vyākhyānaṃ ārabhyate tatra mausalaprasaṃgārttham pūr-
vaskandhārttham anuvadati ślokadvayena || kṛtvā daityava-
dham kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-
raṇ jāviṣṭhaṇ janayan kalim || *etc.*

The 11th Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramam(read pārama)hamsyāyām samhitāyām ekatrimśoddhyāyah ॥ śrīkrṣṇāya namaḥ ॥ evam ekādaśaskandhabhāvārtthapadadīpikā । svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā । idānīn nātigūḍhārttham śrīmat-bhāgavatam kva nu । mandabuddhir aham kṛṣṇe prema kiṃ kin na kārayet ॥ ajñānaddhvāntabhītānām bhaktānām bhagavān hariḥ । Śrīdhara-cāryyarūpeṇa vyākhyānam akarot svayam ॥ yodvayātmābhīdhānena lokam rakṣann ajījanat । tasya pādayugacchatram mūrddhni vidhāryyatām ॥ ekādaśaskandhavyākhyā paripūrṇā ॥ śrīkrṣṇāya satyabhāmāsahitāya namaḥ ॥ vatsare ca yuva uttarāyāṇe kumbhamāsam adhige divākare । kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā । likhitaikādaśaskandhaṭikā ślokaḥ prasammitā । Śeṣaputreṇa viduṣā samūhyāśābdikair asau ॥ binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12th Skandha begins (f. 135):—jayati śrī-Parānanda(h) kṛṣṇāpāṅgalasaddṛśaḥ । *etc.*

It ends (f. 175): . . . nama iti dvābhyām ॥ namas tasmai bhagavate vāsudevāya sākṣiṇe । ya idaṃ kṛpayā kasmai vyācacakṣe mumukṣave ॥ vyācacakṣe vyākhyātavān ॥ yogīndrāya namas tasmai śukāya brahmarūpiṇe । saṃsārasarpadaṣṭam yo viṣṇurātam amūmucat ॥ iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyah ॥ śrīkrṣṇāya namaḥ ॥ dvādaśaskandhaḥ pūrṇaḥ ॥ bhāvārtthadīpikām etām bhagavatbhaktavallabhām । śrī-Parānandapādābjabhṛṃgaśrī-Śrīdharokarot ॥ . . . śrīguruṃ Paramānandam vanda ānandavigraham । yatkrpālavaleśena Śrīdharas sukṛtas sukhī ॥ om dvādaśas skandhas samāptaḥ ॥ hariḥ om ॥

yuvābhīdhānebda udagdiśamge hy anantaratne (?) śīśīrarttubhānau । māse ghaṭe pakṣa ihāvadātaglautārakāyām likhitam mayedaṃ ॥ saṭikan dvādaśaskandhamūlam Śeṣādrisūnunaḥ । Viśvāmitrānvayamahāpamkotbhavadinaṃ kṛte ॥ hariḥ om । śrīgurubhyo namaḥ ॥ binduśṛṅgākṣarair *etc.* . . . śrīparadevatāyai namaḥ ॥ śrīsarasvatyai mīnākṣyai namostu om śubham astu hariḥ om ॥

40.

WHISH No. 39.

Size: $7\frac{5}{8} \times 2\frac{1}{8}$ in., 59 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS: 18th or 19th cent.?

Character: Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—*asya śrī-bhagavatgītāśāstramahāmantrasya | Vedavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānācchandāmsi | evamprakārīṇi cchandāmsi | viś-varūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvam prajñāvādāms ca bhāṣasa iti bījaṁ | sarvadharmmān parityajya mām ekaṁ śaraṇam vrajeti śaktiḥ | ūrddhvamūlam adhaśśākhā aśvattham prāhur avyayam iti kīlakam | śrībhagavatsamārādhanaṁ tthe jape viniyogaḥ | etc.*

The text begins (f. 2):—*Dhṛtarāṣṭra uvāca | dharmma-kṣetre kurukṣetre samavetā yuyutsavaḥ | etc.*

F. 5b:—*visṛjya saśaraṇ cāpaṁ śokasamvignamānasaḥ || śokasamvignamānasa iti || iti on tat sad iti mahābhārate śatasahasrikāyām saṁhitāyām vaiyāsikyām bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahma-vidyāyām yogaśāstre śrīkṛṣṇārjjūnasamvāde arjjuṇaviśādayogo nāma prathamoddhyāyaḥ ||*

It ends:—*iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahma-vidyāyām yogaśāstre śrīkṛṣṇārjjūnasamvāde sakalavedaśāstrapurāṇasamgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śrī-vāsudevārpanam astu |*

41.

WHISH No. 40.

Size: $10\frac{1}{2} \times 1\frac{7}{8}$ in., 190 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS: An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

Character: Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by *Śrīdharaśvāmin*, in 18 Adhyāyas.

It begins.—vande kṛṣṇārjunau vīrau naranārāyaṇāv
ubhau : dhārttarāṣṭrakulonmattagajārohaṇavallabhau : sāra-
tthyam arjunasyājau kurvan gītāmṛtan dadau : lokatrayopa-
kārāya tasmai kṛṣṇātmāne namaḥ : . . . śrīmādhavam prapa-
myātha devam viśveśam ādarāt : tatbhaktiyantritah kurve
gītāvyākhyāṃ subodhinim : etc.

Adhyāya I ends on f. 9, A. II on f. 27b. A. III on
f. 40b, A. IV on f. 54. A. V on f. 63b, A. VI on f. 74,
A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b,
A. X on f. 106, A. XI on f. 120b, A. XII on f. 126,
A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151,
A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII
on f. 190.

It ends:—śrī-Paramānandapādābjaraśrīdhārīnādhunā :
Śrīdharasvāminā proktā gītāṭikā subodhinī : iti śrībhaga-
vatgītāṭikāyām subodhinyām Śrīdharasvāmi-kṛtāyām para-
mārtthanirṇayo nāma aṣṭādaśodhyāyah : śrīkṛṣṇāya
paramātmāne namaḥ : svaprāgalbhyabalād vilokya bhaga-
vatgītān tadantargatan tatvam prepsur upaiti kiṃ guru-
kṛpāviyūṣadrṣṭim vinā : asya svāñjalīnā rahasyajaladher
āditsur antarmmaṇināvartteṣu na kin nimajjati janas sat-
karnadhāram vinā : hariḥ om etc.

42.

WHISH No. 41.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 1825. The MS. may be
about 50 years older.

Character: Grantha.

The *Devīmāhātmya* from the *Sūryasāvarṇika-Manvantara*
of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas. preceded by
the *Argalastotra*, and *Kīlakastotra*. The edition by
L. Poley (Berlin 1831), and the Bombay editions of 1862
(Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argalakīla-
kam | hṛdayaṇ ca dalañ caiva ddhyānam kavacam eva
ca | mähātmyaṇ ca japen nityam aṣṭamyāñ ca viśeṣataḥ |
sarvasaubhāgyam āpnoti[m] dehānte ca labhet gatiṁ |
om | pādayor vārābhyo namaḥ | nitambe nārasimhyai
namaḥ | *etc.*

F. 5b:—iti śrīdevīmāhātmye argalastotram samāptam |

F. 7:—iti śrīdevīmāhātmye kilakastotram samāptam |
athātas sampravakṣyāmi vistareṇa yathātatham | caṇḍikāhṛ-
dayam guhyam śruṇuṣvaikāgramānasah¹ | hrām hrīm hrībi (?)
ai hrīm śrīm klīm jaya jaya cāmuṇḍike tridaśamaku-
ṭakoṭi samghaṭṭacaranāravinde sāvitrī gāyatrī sarasvatī
mahāhikṛtahāriṇe bhairavarūpadhārīṇī prakāṭitadamṣtro-
gravadane ghore ghoranayane jvalajvālāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[m]n devyā varam labdhvā Surathaḥ kṣatriya-
[r]rṣabhaḥ | sūryyāj janma samāsādyā sāvarṇir bhavitā
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvan-
tare devīmāhātmye surathavaiśyavarapradānan nāma tra-
yodaśoddhyāyaḥ ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also
foliated separately by letters, viz. ka, kha, etc.

End:—īśānakṛṇekṣam kṣetrapālāyanamaḥ | aṣṭadalabāhye
devyās tad dakṣiṇāntam gaṅgaṇapataye namaḥ | paṃpara-
magurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ |
ḍamvaṭukabhairavāya namaḥ | duṃdurgāyai namaḥ | pañtipū-
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare
devīmāhātmye pañtipūjārahasyan nāma trayaviṃśo (pañca-
viṃśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo
namaḥ | śivāya namaḥ | hariḥ om ||

43.

WHISH No. 42.

Size: 11 $\frac{3}{4}$ × 2 in.; (3) + 97 + (4) leaves, about 10 lines on a page.

Material: Palm leaves.

¹ These MSS. generally read śruṇu- for śṛṇu-.

F. 17. An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

Śrībh.: Ananta Nārāyaṇa.
Carmakṛ.: Grantha.

(1)

The *Kulārṇava tantra*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV. p. 879; Mitra. Notices. I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ () upaśrutinām anyeṣām upaśrutiriyamsadā śruṇ(ut)am sarvavīrāṇām caranam smaranam mmamā gurum gaṇapatim durgām kṣetreśam śivam arcāread acyū(?)tam brahmāṇam giriṇām lakṣmīm vāṇīm vande vibhūṭaye anādyāyākḥilādyāyāmāyine gatamāline arūpāya svarūpāyāśivāya guruve namaḥ devyau(sic)vāca (on namo devadeveśa pañcakṛtyavidhāyaka sarvajña bhaktisulabha śaraṇāgatavatsalā (read °la) : mūleśa parameśāna karuṇāmṛta-vāridhe asāre ghorasamsāre sarve[da]duḥkhamalīmasāh)etc.

F. 17:—iti śrīkulārṇave ūrdhvaṁnāyamāhātmye tritiyollāsaḥ

F. 27:—iti śrīkulārṇavamāhātmye rahasye sarvāṅgamottame kulādivyādikathanam pañcamollāsaḥ.

The 7th Ullāsa ends on f. 37. the 8th U. on f. 44b, the 9th U. on f. 51. the 10th U. on f. 56. the 11th U. on f. 61b. the 12th U. on f. 67b. the 13th U. on f. 72b, the 14th U. on f. 78. the 15th U. on f. 84b, the 16th U. on f. 89b.

It ends (f. 95):—iti śrīmatkulārṇave mahārahasye sarvāgamottame mokṣapāde kulavivāhapraśamsan nāma sapta-daśollāsaḥ.

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolollāsitāmṛtābdhilaharimaddhyevirājanmaṇḍivīpe kalpakavāṭikāparivṛte kāḍambavāṭojvale ratna-stambhasahasranirmmitasabhāmaddhye vimānottame cintā-ratnavinirmite janani te simhāsanam bhāvaye 1

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaram suniyatam tasyām malas-

yācirāt cittāmbhoruhamandape girisutā nṛttam vidhatte sadā
vāṇivaktrasaroruhe jaladhijāgehe jagannamgaḷam 16
śrīmahātripurasundaryyai namaḥ | karakṛtam aparādhām
kṣantum arhanti santaḥ | śaṃkarasya caritākathārasaḥ
candraśekharaguṇānikīrttanam nīlakaṇṭha tava pādaseca-
nam sambhavantu mama janma(ni) janmani | idam pustakam
guruvanujñā Ananta - Nārayaṇa - likhitam | śrīgurubhyo
namaḥ | hariḥ om śubham astu ||

44.

WHISH No. 43.

Size: $10\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1825'. The MS. is probably not much older.

Character: Grantha.

(1)

The *Viṣṇupādādikeśāntastuti* by *Śaṅkara*, with a Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the *Kāvya-mālā*, Part II, pp. 1—20.

It begins:—hariḥ | nābhinālikalolambabhamgīvāṇītapah-
phalam | kuḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye mahah |
alīkalocanātopād alīkam rataye dadat | vipralambham pura-
striṇām puṣṇat tejo bhajāmahe | giripāthodhipāthojasada-
nānandadhoraṇiḥ | padam kurve namasyānām umālakṣmī-
sarasvatīḥ | bhagavatpādapādādikeśastutyā madhusrutā |
vyākhyā vitanyate ramyā nāmnāsau sukhābodhinī || iha
khalu sakalajagadanugrahāya svecchākṛtavigrahaparigrahāḥ
paramakāruṇikāgraganyāḥ sarvajñāśikhāmaṇayaḥ śrī-
Śaṅkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrah-
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu
jijñāsyāṇ jagaj janmādikāraṇam sakalopaniṣatgamyam
saccidānandādvayam pratyagabhinnam viṣṇvākhyam brahma
mukhyādhikāribhyaḥ karatalabadaravat sphuṭam pradar-
śya mandādhikāriṇām anujighṛkṣayā nirviśeṣam param

brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante
saviśeṣanirūpanair iti nyāyena tasyaiva paratatvasya saka-
laśrutismṛtipurāṇavacanaiś śuddhasatvopahitatvena sātvi-
kasevyatvena cāvagatasya śaṁkhacakraśārṅganandakakau-
modakīrūpapañcāyudhālaṁkṛtasya garuḍavāhanasya śeṣa-
śāyinaḥ śrīmahālakṣmībhūmideviśametasya kaustubhaśrī-
vatsamuktābharāṇakīrītakaṭakāṁgadādisarvābharāṇabhū-
tasya sakalalokātiśayālusaundaryyasīmnaḥ niratiśayadayāsu-
dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato
nārāyaṇasya pādādikeśastutin tadupāsanarūpam sakṛt pā-
ṭhamātreṇa sakalapuruṣārthasaṁdohinīm dvipañcāśatślokāt-
mikām karttum ārabhante ॥ tatrāḍau varṇyate śaṁkho bhu-
jāgrevasthito hareḥ । nīlaśailaśikhārūḍhacandrabimbaśriyam
vahan ॥ lakṣmībharttur bhujāgre kṛtavasati sitam yasya
rūpam viśālam, etc.

It ends:—paramānandam ātmasvarūpam praviśati tatraiva
līyate brahmānandasvarūpeṇāvatiṣṭhata iti siddham ॥ iti
śrīmatparamahamsaparivrājakācāryya-śrī-Govinda-bhagavat-
pūjyapādaśiṣya-śrī-Śaṁkara-bhagavatpādakṛta-śrīviṣṇupādā-
dikeśaparyyantastute(r) vyākhyā saṁgrhitā samāptā ॥ hariḥ ।
om ।

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,
in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II,
165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine ।
nāthāya rukmiṇīśāya namo vedāntavedine । Arjuna uvāca ।
yad ekam niṣkaḷam brahma vyomātītan nirañjanam । apra-
tarkyam anirdeśyam vināśotpattivarjitam । etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu
parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṁvāde a-
dvaitavāsan nāma prathamoddhyāyah ॥

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-
ddhyāyah ॥

It ends:—sarvacintāvinirmuktan niścintam acalam
bhavet । om tat sad iti śrībhagavatgītāsūpaniṣatsu para-
brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṁvāde advaita-

vāsan nāma tritīyoddhyāyaḥ || śrīkṛṣṇārpanam astu śrīguru-
bhyo namaḥ | śrīdakṣiṇāmūrttaye namaḥ |

45.

WHISH No. 45.

Size: $10 \times 2\frac{1}{8}$ in., 36 + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

Character: Grantha.

The *Ratirahasya*, a treatise on Kāmaśāstra, in 10 Pa-
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III, p. 362.
Burnell has Vainyadatta, Eggeling Vainyadatta, for Vai-
dyadatta.

It begins:—yenākāri prasabham acirād arddhanārīśvara-
tvam dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor
mmitram sa jayati mudān dhāma vāmapracāro devaś śrīmān
bhavarasajuṣān daivatam cittajanmā | pariṇanapade bhṛmga-
śreṇīpikāḥ paṭuvandino himakarasitacchatram mattadvipo
malayānilaḥ | kṛṣatanudhanurvallī līlakaṭākṣaśarāvalī mana-
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 || Kokkokanāmnā
kavinā kṛtoyam śrī-Vaidyadattasya kutūhalena | vilokyatām
kāmakalāsu dhīraiḥ pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kākṣapuṭasārasaṃgrahaḥ || iti ratirahasye
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 51 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825'; the MS. may be about 50 years older.

Character: Grantha.

The *Sūryaśataka*, by *Mayūra*, with a Commentary by
Anvayamukha.

It begins:—jambhārātibhakumbhotbhavam iva dadhatas
sāndrasā lūnarenū raktās siktā ivaughair udayagiritatī-
dhatudbhānādravasya etc.

The Commentary begins:—jambhārāter indrasya ibhasya
gaṇasyairāvatasya prāgdigāśritā nā m ādhipatyasānniddhya-
sambhavād eva muktih kumbhayor udbhava udbhūtir bhūmā
yasya tam, etc.

After verse 100 follow the text and commentary of the
verse. ślokalokasya bhūtyai śatam iti racitā śrī-Mayūreṇa
bhaktyā, etc. It ends:—om . śivāya namaḥ . sūryyaśataka-
ślokavyākhyānagrantham sampūrṇam hariḥ om . śrīgurubhyo
namaḥ om sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ
upāśyo ya svarūpeṇa tam ādityam aham bhaje tatra-
bhavān Mayūre nāma mahākavir antahkaraṇādisarvā-
vayanirvrttisiddhaye sarvajanopakārāya ca hiraṇyagarbha-
pramukhasarvakarmmanṇopāśya(sya) yajurupaniṣadupapādi-
tanijopāśanasāddhyasāadhanasya pratyakṣabrahmanas sūryya-
maṇḍalāntarvarttino bhagavata ādityasya stutim ślokaśatena
praṇītavān tasyā stuter vivaraṇam bālasukhabodhanāyā-
nvayamukhena kriyate om sūryyāya namaḥ

47.

WHISH No. 48.

Size: 9 $\frac{1}{4}$ x 1 $\frac{1}{2}$ in. 1 — 137 — 1 leaves. from 10 to 12 lines on
a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in
30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ śrīyaḥ patim athāmantrya gate de-
varṣisattame harṣotphullānanā Satyā mādhavam punar
abravit Satyovāca etc.

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaḥ ca
dīpān haripūjanaḥ ca dānam vratam brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ ॥ iti śrīpātme purāṇe
kārttikamāhātmye trimśoddhyāyaḥ ॥ śrīkrṣṇāya namaḥ ।
yādṛśaṃ pustake dṛṣṭvā tādṛśaṃ likhitam mayā । abaddham
vā subaddham vā mama doṣo na vidyate ॥

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu । ṛṣayaḥ । skānde purāṇe
bhavatā vaiśākhasya ca vaibhavam । asmākaṃ kathitaṃ
pūrvam śrutaṃ cāsmābhir eva ca । tat bhūyaś śrotukāmā-
nāṃ vistarād vaktum arhasi । Sūtaḥ । purā brahmāṃga-
bhūtena, etc.

It ends:—ṛṣiṇ āmantrya tān sarvān Sūtaḥ paurāṇiko-
ttamaḥ । taiḥ pūjitaḥ paran tuṣṭaḥ kailāsaṃ pratyagāt
punaḥ ॥ iti śrīmat-skānde purāṇe vaiśākhamāhātmye trimśo-
ddhyāyaḥ ॥ śrīgurubhyo namaḥ ॥ hariḥ om ॥

48.

WHISH No. 49.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18th or beginning of 19th cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).
Mr. Whish gives the title '*Rudra-nyāsaṃ*', but probably
it should be '*Pañcāṅgarudranyāsa*'. The Mantras belong
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-
ṅgarudrāṇāṃ nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudrāṇāṃ nyāsapū-
vakam japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ । yā
te rudra iti śikhāyām । yā te rudra śivā tanūr aghorāpā-
pakāśinī । tayā nas tanuvā śantamayā giriśantābhi cākaśiḥ ।
asmin mahaty arṇava iti śirasi । asmin mahaty arṇaventa-
rikṣe bhavā adhi । teṣāṃ sahasrayojaneva dhanvāni tanmasi ।

sahasrāṇi lalāṭe | sahasrāṇi lalāṭe | sahasrāṇi sahasraśo
ge rudrā adbhī bhūmyām | teṣāṃ sahasrayojaneva dhanvāni
namasi etc. See Taitt. Samh. IV. 5. 1, 1: 11. 1.

F. 26.—evamrūpinam eva ddhyātvā dvijas samyak tato
devayojanam ārabhet athāto rudrasnānārcanābhiṣekavi-
dīm vyākhyāsyimāḥ ādidevatīrtthe snātvā udetya śuciḥ
prayato brahmacāri śuklavāsā tasya dakṣiṇāpratyakdeśe
tanmukham sthitvā ātmani devatā sthāpayet

F. 31b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gūs sam-
vatsarah | svarṇābharanabhūṣitāḥ | ṛṣabhañ cādhikārāḥ
aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanah |
śubham astu śrīgurubhyo namaḥ | asya śrīrudradhyāya-
praśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ |
samkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudrah
paramapurūṣo devatā agnikratuḥ caramāyām iṣṭakāyām
śatarudriye viniyogaḥ | etc.

It ends or breaks off (f. 32b):—kukṣis saptasamudram
bhujagiriśikharam saptapātālapādam vedam vaktram śadam-
gam daśadiśi vadanam divyalingam namāmi | om gaṇānān
tvā It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarci*, with an
enumeration of the great benefits, temporal and spiritual,
to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulamḥ haviṣ(?) Śibikulam babhūva
tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smai-
mam (read smemam?) adhīte | sa ha sma rājā bhavati | sa
kiñcit prāpyāntarhitāḥ | so bravīt | yo mām itihāsam grā-
hayet | parasmai dadyām iti | tato brāhmaṇaḥ | saṃyogam
sayyayujet(?) 1 tam ādityāt puruṣo bhāskaravarṇo niṣkram-
ya sa enam grāhayān cakāra | tam aprechat koṣīti | vā vṛṣā-
darvir iti tasmād ya imam itihāsam adhīte | ādityalokosya
kāmacāro bhavati | tasmād ya imam itihāsam upanito
mānavako grhṇīyāt | grhītvātha brāhmaṇān cchrāvayet |
medhāvī bhavet varṣaśatañ ca jīvet - 2

F. 2b:—atho khaly āhuḥ | vedasammitoyam itihāsaḥ |
dharmañ carati nādharmmam | satyam vadati nāṇṛtam |

dirgham paśyati mā hrasvam param paśyati māparam | reco
ha yo veda sa veda devān | yajūṁṣi yo veda sa veda yajñam |
sāmāni yo veda sa veda sarvam | yo mānasam veda sa
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasram vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone,—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—tad idam itihāsaḥ | brahmādityapurogāya | purogah kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahu-
bhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ |
brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān
mucyate | dyas (?) tu parvabhiḥ | dine dine gayātule bha-
raṇyām gayapañcake || 30 ||

It ends (f. 10):—ete dve dhanam āryyānām mantrās
caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ
on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān
trivṛt te śiro gāyatrañ cakṣu stoma ātmā sāma te tanūr vā-
madevyam brhadrathantare pakṣau yajñāyajñīyam puccham
chandāṁsy aṁgāni dhiṣṇiyās śaphā yajūṁṣi nāma | super-
nosī garutmān divam gaccha suvaḥ pata || hariḥ om || 30 ||
itihāsam samāptā śrīgurave namaḥ śrīsarasvatyai namaḥ
śrīrāmacandrasvāmine namaḥ śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of *Parīśiṣṭa*. The same work in the Bodleian MS. Walker 144, ff. 203—204b

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Pariśiṣṭa of the same title in the Bodleian MS. Wilson 466. ff. 11—13 (see also Weber. *Indische Studien*, vol. I. p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra. Notices, vol. IV, p. 160. No. 1589, & Peterson IV, p. 8. No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuḥ | kautūhalasamutpannā devatā ṛṣibhis saha | samśayam paripr-cchanti vyāsam dharmmārtthakovidam | katham vā kṣīyate somah kṣīṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca : *etc.*

It ends (f. 12 b):—yaś ca rājā dvijātīnām tasmai somā-tmane namaḥ | somotpatti sampūrṇam ādityātinavagraha-devatābhyo namaḥ śrīgurubhyo namaḥ |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhum vighneśam śannukham gurum | gaṇeśān nandimukhyāms ca śivabhaktān mahāmunīn | umāpatyam (*sic*) umājānim umān comāśahodaram | umānanāndaram patmām vidhim vayam upāśmahe | ... puṇḍarīkapurādhīśam puṇḍarīkājināmbaram | puṇḍarīkarucim vande puṇḍarīkāksasevitam | puṇḍarīka-puram prāpya jaimunir (*sic*) mmunisattamah | kiṁ cakāra mahāyogi Sūta no vaktum arhasi | Sūta uvāca | bhagavān jaiminir dhīmān puṇḍarīkapure purā | *etc.*

It ends (f. 25):—traivarnikeṣv in[n]atamo ya[y] enam nityam kadācit paṭhatīśabhaktitaḥ 124¹ : pādam vāpy arddhapā-dam vā ślokaḥ ślokārdham eva vā | yaś tu vā cīyate nityam śivalokaḥ sa gacchati | vedaś śivaś śivo vedo vedā-ddhyāyī sadāśivah | tasmāt sarvaprayatnena vedāddhyā-yinam arcayet kṛpāsamudram sumukhan triṇetram jatā-dharam pārvatīvāmahāgam | sadāśivam rudram anantarū-

¹ It ought to be 114. as verse 111 is wrongly numbered 121.

pam śivacidambareśam hr̥di bhāvayāmi | śivaci[m]dambaram
iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmanipadam
mokṣam eva samaśnute | ayan dānakālasuhr̥ndānapātram
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-
bhaktim eva sthirān dehi mahyam kṛpāśīla śambho kṛtā-
rtthosya tasmāt | hariḥ om vedapādastavam sampūrṇam
śubham aṣtu śrīmahādevyai namaḥ.

49.

WHISH No. 50.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the *Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. (Ff. 36.)

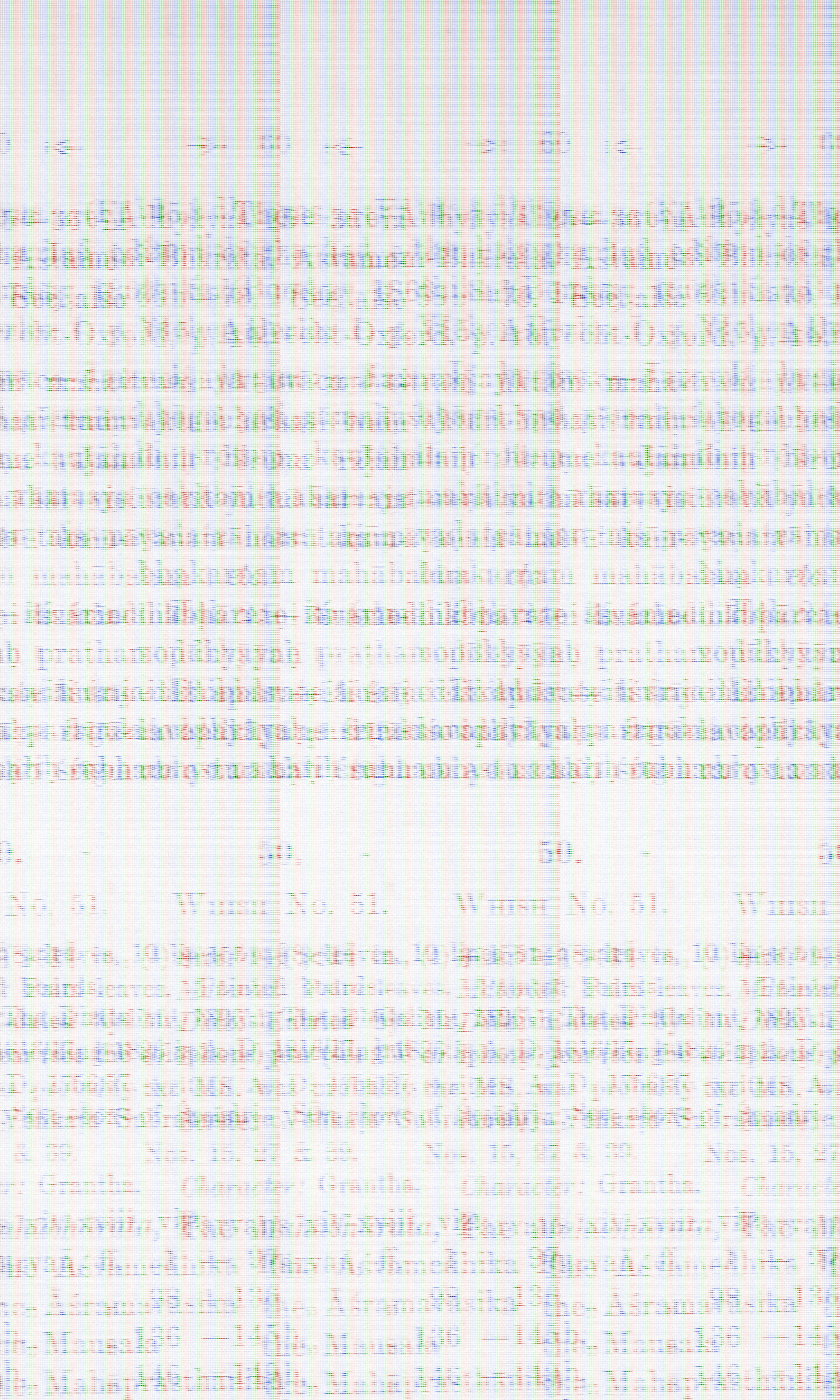
It begins:—śrī-Nārada uvāca || devadeva virūpākṣa
śrutam sarvam mayādhunā | trailokyāntargatam vṛttan
tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny
āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca Śaṃkara |
kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam
raṅgam ity uktam viṣṇor āyatanam mahat[] tasyāhaṃ
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-
śāya puṇyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhran raṅgamāhā-
tmyam uttamam | muktaś śubhāśubhe yāta¹ tad viṣṇoḥ
paramam padam || iti śrī-brahmāṇḍapurāṇe maheśvara-
nāradasaṃvāde śrīraṅgamāhātmye srīnavatīrtthaprabhāva-
varṇanan nāma daśamoddhyāyaḥ || śrīraṅgarājāya para-
brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of the *Jaimini-Bhārata*, or the *Mahābhārata* by Jaimini, in

¹ One MS. reads muktvāśubham śubham yāti (Prof. Aufrecht).



tadā ॥ iti śrīman-mahābhārata śatasahasrikāyām samhitāyām
āśvamedhike parvaṇy aṣṭasaptatitamoddhyāyah ॥ śrīkṛṣṇāya
namaḥ ॥ om śubham astu visargabindvaksaraśṛṅgapādahī-
nam mayā yal likhitam pramādāt ॥ tat kṣantum arhanti
dayālavālās santas sadā hastakṛtāparādham ॥ hariḥ om ॥
vatse dhātāv avāgvartmany atha varṣarttubhāsvati ॥ śrāvaṇe
māsy acchapakṣe pañcamyām tvāṣṭrabhe tithau ॥ vāsare
vaniputrasya likhitam pustakan tv idam ॥ āśvamedhikaparvan
tu mudā Śeṣādrisūnunā ॥ hariḥ om śubham astu om ॥ śrī-
gurucaraṇāravindābhyān namaḥ ॥

The Āśramavāsika Parvan begins (f. 98):—Janameja-
yah ॥ rājyaṃ prāpya naravyāghrāḥ pitṛpaitāmahaṃ mahat ॥
katham āsan mahārāje dhṛtarāṣṭre mahātmani ॥ sa hi rājā
hatāmātyo hataputro nirāśrayaḥ ॥ katham āsit gataiśvaryyo
gāndhārī ca yaśasvinī ॥ *etc.*

It ends (f. 134b):—yudhiṣṭhiras tu nṛpatir nnātiprīta-
manās tadā ॥ dhārayām āsa tad rājyaṃ nihatajūātibāndha-
vaḥ ॥ (f. 135:) iti śrīmahābhārata śatasahasrikāyām samhi-
tāyām āśramavāsike parvaṇi ṣaṭcatvāriṃśoddhyāyah ॥ śrī-
kṛṣṇāya namaḥ ॥ om ॥ dhātunāmani hi hāyanepy avāgvart-
tmasannihitalokacakṣuṣi ॥ māsi karkāṭakanāmni pakṣake
śyāmāle jalajaputravāsare ॥ atrāśvinībhe likhitaṃ ca parvaṃ
Śeṣātmajenāśramavāsikan divā ॥ hastadrutenaiva virāmitaṃ
janā ālokyā (ālakṣya in the repetition) santas sahitum
samarhatha ॥ hiraṇyavapuṣe namaḥ ॥ om āśramavāsikaṃ
pūrṇam ॥ śubham astu. The whole colophon from iti śrī-
mahābhārata to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtrimśeṣv
atha samprāpte varṣe kauravanandana ॥ dadarśa viparītāni
nimittāni yudhiṣṭhiraḥ ॥ *etc.*

It ends (f. 145b):—praviśya ca purīm vīras samāsādya
yudhiṣṭhiraṃ ॥ ācaṣṭa tad yathāvṛttam vṛṣṇyandhakajānam
prati ॥ iti śrīmahābhārata śatasahasrikāyām samhitāyām
mausale parvaṇi navamoddhyāyah ॥ mausalaparvaṃ samā-
ptam ॥ dhātau samāyām khalu dakṣiṇāyane varṣarttune
śrāvaṇike ca māsi ॥ pakṣe daśamyām āsucu tithāv uḍau
cāndre kṛtāntapriyavāsare hi ॥ mausalaṃ parvaṃ etad dhi

likhitam Vyāsasamkṛtam : mudā Vemkaṭapadayuk-Subrah-
manyavipaścītā : hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—**hariḥ**
om : Janamejayaḥ : evaṁ vṛṣṇyandhakakule śrutvā maulasam
(sic) āhavam : pāṇḍavāḥ kim akurvanta tathā kṛṣṇe diva-
gate : *etc.*

It ends (f. 149b):—yatra sā bṛhati śyāmā buddhisatva-
samanvitā : draupadī yoṣitā śreṣṭhā yatra caiva sūtā
mama : śrīmahābhārate śatasahasrikāyām saṁhitāyām mahā-
prasthānike parvaṇi tṛtiyoddhyāyaḥ : śrīkṛṣṇāya namaḥ :
hariḥ om : mahāprasthānikam samāptam : samvatsare
dhātunāmni prāyāte dakṣiṇāyane : rtau prāvṛṣi māse tu
śrāvane śarvatārake : ekādaśyān tithau vārepy atrilocana-
sambhuvaḥ : mahāprasthānikam parvam samāptam Śeṣasū-
nūnā : hariḥ om :

The Svargārohaṇika Parvan begins (f. 149b):—Janame-
jayaḥ : svargam triviṣṭapam prāpya mama pūrvapitāmahāḥ :
pāṇḍavā dhārttarāṣṭrās ca kāni sthānāni bhejire : *etc.*

It ends (f. 155b):—śrāvayed yas tu varṇāms trīn kṛtvā
brāhmaṇam agrataḥ : sarvapāpaviśuddhātmā śucis tatgata-
mānasaḥ : iha kīrttim mahat prāpya bhogavān sukham
aśnute : Vyāsaprasādena puna svargalokam sa gacchati : etad
viditvā sarvan tu vedavedārtthavit bhavet : pūjaniyaś ca
satatam mānaniyo bhavedvijah : iti śrīmanmahābhārate
śatasahasrikāyām saṁhitāyām svargārohaṇike parvaṇi pañ-
camoddhyāyaḥ : svargārohaṇikam samāptam : śrīkṛṣṇāya
namaḥ : . . . om dhātau vatsenuttare tu sṛtau varṣāsv rtau
tataḥ : śrāvane māsi pakṣecche dvādaśyām bhediteḥ kila :
dāyādasyāvaner vāre likhitam pustakan tv adah : svargāro-
haṇikam parvam Vyāsena racitam śubham : idam Vemkaṭa-
padayuk-Subrahmanyavipaścītā : hariḥ om : śrīkṛṣṇāya
namaḥ : śrīgurubhyo namaḥ : om :

51.

WHISH No. 52.

Size: $12\frac{3}{4} \times 2\frac{1}{8}$ in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.
Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

Character: Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpura-vallabhaḥ | bhūyaḥ papraccha tan natvā dālbhyam bhāga-vatottamaḥ | bhagavan prāṇinas sarve kenopāyena sampadaḥ (read sarvadā?) | bhavanti putrān samprāpya sukhinaś cirajīvinah | katham syāt pāpanirhārah śrīṣe bhaktiḥ katham bhavet | etc. See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvarṇike manvantare devitūlakāverīmāhātmye caturddaśoddhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyā munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gandhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye dharmmasāravivecane trimśoddhyāyaḥ || kāveryyai namaḥ || hariḥ om ||

52.

WHISH No. 53.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 168 leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkṛṣṇāya namaḥ | Janamejayaḥ | katham virāṭanagare mama pūrvapitāmahāḥ | ajñātavāsam u[k]ṣitā duryyodhanabhayārditāḥ | pativrata mahābhāgā satataṁ satyavādinī | draupadī vā katham brahmann ajñātā duḥkhitāvasat | etc.

It ends:—*tam mahotsyāvasamkāśam hr̥stapustajanāvr-*
ttam bhaguram matsyarājasya śuśubhe bharatarṣabhaiḥ |
Janamānasaḥ | utte vivāhe hr̥stātma yad uvāca yudhiṣṭhi-
raḥ | tat sarvam kothayasveha kṛtavanto yad uttaram |
om | śrīmahābhārate śatasahasrikāyām samhitāyām vai-
yāsikyām śrī br̥hatparvaṇi abhimanyuvivāho nāma śatsapta-
titamoddhyāyāḥ | om | etat parvasu vistīrṇam sarvasampat-
padan | smṛtām śruvatām sarvapāpaghnam anāvṛstivina-
śakam | asmin parvaṇi yo marttya śraddhābhaktisaman-
vitaḥ | śrīnoti (sic) | *slokaṁ ekaṁ vā sa yāti paramām gatim*
tasya mitrāṇi varddhante gṛhakṣetrādisampadaḥ | āyuh
kīrttir balan tejas sambhavanti dine dine | asmin parvaṇi
rājendra pāṭhite brahmavādinā | tam pūjayet suvaktāram
vastrabhūṣādibhir ddhanaiḥ | tasmin prasanne bhagavān
mukundaḥ ārttārttihantā puruṣottamaś ca | sarve ca devā
ṛṣisiddhasamghais tuṣṭā bhaviṣyanti narendrakāle | bhāratā-
ddhyayanāt puṇyād api pādāṁ adhīyataḥ | śraddadhānasya
pūyante sarvapāpāṇy aśeṣatāḥ | hariḥ om | śrīkṛṣṇāya
namah | śubham astu śrīgurubhyo namah |

53.

WHISH No. 54.

Size: $17\frac{3}{8} \times 2\frac{1}{2}$ in.. (1 + 498 + 1) leaves, from 11 to 14 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS. may be about a hundred years older.

Character: Grantha.

The *Rāmāyaṇa*, by *Vālmīki*, Kāṇḍas i-vi.

| | |
|-----------------|--------------|
| Bālakāṇḍa, | ff. 1—47 |
| Ayodhyākāṇḍa, | ff. 47—148 |
| Āraṇyakāṇḍa, | ff. 149—207 |
| Kiṣkindhākāṇḍa, | ff. 208—277 |
| Sundarakāṇḍa, | ff. 278—341 |
| Yuddhakāṇḍa, | ff. 342—498. |

It begins:—*abhīpsitārtthasiddhyarttham pūjite yas surair*
api | sarvavighnaśmide (‘bhide?’) tasmai gaṇādhipataye

namah | kūjantam rāmarāmeti madhuraṁ madhurākṣaram |
 āruhya kavitaśākhāṁ vande Vālmikikokilam | Vālmiker
 mmunisimhasya kavitaṁvanacāriṇaḥ | śṛṇvan rāmakathā-
 nādam ko na yāti parāṁ gatim | . . . yaḥ karṇāñjali-
 samputair ahar ahas sammyak pibaty ādarād Vālmiker
 vadanāravindagalitam rāmāyaṇākhyam madhu | janmavyā-
 dhijarāvīpattimarāṇair atyantasopadravam saṁsāraṁ sa
 vihāya gacchati pumān viṣṇoḥ padam śāśvatam | namostu
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai |
 namostu rudrendrayamānīlebhya(h) namaś ca candrārka-
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogaṁ samama-
 dhuropanatārtthavākyaabaddham | raghuvaracaritam muni-
 prāṇitam daśaśirasaś ca vadhan niśāmayaddhvaṁ | on
 tapasvāddhyāyaniratam tapasvī vāgvidam varam | nāradam
 paripapraccha Vālmikir mmunipuṁgavam | etc.

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—
 sa rājaṛṣisuto hi kāmāyā sameyivān uttamarājakannyayā |
 atīva rāmaś śuśubhetikāmāyā hari śrīyā viṣṇur ivāmareśva-
 raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-
 madrāmāyaṇe ādikāvye bālakāṇḍam samāptam || hariḥ om ||

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—
 itīva taiḥ prāñja[na]libhis tapasvibhir dvijaiḥ kṛtaḥ svastya-
 yanaḥ paran tapaḥ | vanam sabhāryyaḥ praviveśa rāghavas
 salakṣmimaṇis (read °lakṣmaṇas) sūryya ivābhramaṇḍalah ||
 ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye ca-
 turviṁśatisahasrikāyā(m) saṁhitāyām śrīmadayoddhy(āk)ā-
 ṇḍe ekaviṁśacchatatamas sargaḥ || śrīrāmāya namaḥ ||
 gurubhyo namaḥ || śubham astu || ayoddhyākāṇḍam samā-
 ptam || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine
 namaḥ || śivāya namaḥ ||

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—
 kramena gatvā sa vilokayan vanam | dadarśa paṁpām
 śubhadarśakānanām anekanānāvidhapuṣpasamkulām || ity
 ārṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye caturviṁśa-
 tisahasrikāyām saṁhitāyām śrīmad-āraṇyakāṇḍe pañcasa-
 ptatitamas sargaḥ || āraṇyakāṇḍam samāptam || hariḥ om ||

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—
 sa vegavān vegasamāhitātmā haripravīraḥ paravīrahantā |

śrīmad-sundarakāṇḍa mahānubhāvo jagāma lokaṁ manasā
māsa-ti itī . . . śrīmatkiśkindhākāṇḍe aṣṭaśaṣṭitamas sar-
gaḥ śrīrāmāya namaḥ kiśkindhākāṇḍas samāptaḥ
hariḥ om

The Sundarakāṇḍa has 65 Sargas. It ends at 341b :—
tataḥ mayā vākīḥr adinabhaḥkṣiṇi śivābhīḥ iṣṭābhīḥ abhipra-
sthitā jagāma śāntin tava maithilātinajā tavāpi śokena
tathāpīḍitā itī śrīmat-sundarakāṇḍe pañcaśaṣṭas sargaḥ
śrīrāmāya para brahmanye namaḥ hariḥ om etc.

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends at 498b :—
āyusyam ārogyakaram yaśasyam saubhrātrkam bu dhikaram
śubhaṁ ca śrotasyam etan niyamena satbhīḥ ākhyānam
āyuskarām pādīkāmāiḥ evam etat purāvṛttam ākhyānam
bhādrām astu vaḥ pravṛyāharata visrabdham balam viṣṇoḥ
pravarāddhatām devās ca sarve tuṣyanti grahās tacchra-
vapāt tathā rāmāyanasya śravāṇe tuṣyanti pitaras tathā
bhaktyārāmasya ye cemām samṛhitām muninā kṛtām ye
likhanti ca narā s teṣām ca vāsas triviṣṭape ārṣe śrīmad-
rāmāyaṇe ādikāvye Vālmikiye śrīmad-yuddhakāṇḍe ekatri-
mśaduttaraśatitamas sargaḥ śrīrāmāya saparivārāya
namaḥ rāmāṁ rāmānujām sitām gatām bhāratānujām
sugṛvām vāyusūnuḥ ca prapamāmi punaḥpunaḥ bālakāṇḍe
dvīsāhasraṁ sūśītir dvīśatī tathā ślokānām aṭha sargā-
nām saptaśaptatīr iritā ślokās catuṣśahasrāṇi pakṣādhika-
caturdśāśi ayo bāhyākāṇḍagās sargās śatam ekonaviṁśatīr
dvīsahasraṁ saptaśatī-lokā dvātrīṁśatā saha āraṇyakāṇḍe
sargās tu pañcaśaptatīr iritā dvīsāhasraṁ ṣaṭcchatāni
ślokā viṁśatīr eva ca kiśkindhākāṇḍagās sargās saptaśa-
ṣṭīr itīritā trīsāhasraṁ ca ṣaṭ caiva ślokās sundarakāṇḍagūḥ
sargāṇām aṣṭaśaṣṭis tu samkhyātā parāmarṣiṇā yuddha-
kāṇḍe tu pādīyānām daśonā ṣaṭśahasrikā ekatrimśacchata-
mītas sargā api ca kīrtitāḥ trīsāhasraṁ śate dve ca
catuṣtrīṁśat tathāiva ca ślokā uttarakāṇḍasthās sargāḥ
pakṣīkṛtyuttaram śatam bīndudurllipī etc.

The following table shows the number of Sargas in each
Kāṇḍa (1) according to our MS., (2) according to the
Biblioth. MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

| Kāṇḍa | Whish No. 54 | Bodleian MS. | Recension C. |
|-----------|--------------|--------------|--------------|
| Bāla | 77 | 77 | 77 |
| Ayodhyā | 120 | 119 | 119 |
| Āraṇya | 75 | 76 | 75 |
| Kiṣkindhā | 68 | 66 | 67 |
| Sundara | 65 | 68 | 68 |
| Yuddha | 131 | 132 | 128 |

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding śloka as our MS. (from āyusyaṃ to vāsas triviṣṭape), but with a few various readings.

54.

WHISH No. 55.

Size: $9\frac{5}{8} \times 1\frac{7}{8}$ in., 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

Material: Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

Date: An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

Scribe: The son of Udayamūrti.

Character: Grantha.

Injuries: The first resp. last lines of ff. 1—18 partly injured.

(1)

The beginning of a Commentary on *Vālmīki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manum yas tārakaṇ janmabhāje
nijaṃ alabhata kāmam yatprasādena rāmaḥ | yam anusarati

sarve devatānām nikāyas sa bhavatu hṛdaye me devadevo
maheshah | prācinavyāhrtinām ayanam anusaram devadevasya
sambhor āgāmātrāvalambhā nirvibhūdhajayam arito rāma-
bhadrām | sentosam netum iccham visayam apañayams
tatra tatra splurantam | karve sarvārtthasāram vivaranam
uritañ cārurūmūyanaśya | idam ādām anusandheyaṁ | viṣṇoḥ
karmmanāpi paśyate śrutyā śrotavyam purāṇa itī smṛtyā
cāvagatasya śravanavidher addhyayanavidher iva | tatra-
tyaśabdagrahaṇatadartthāvagatipūrvakeṇa | tatpratipāditā-
nityanaimittikasādhāranādharmanānuṣṭhānena sthāvanam
arttha itī | atonuṣṭheyārtthaprakāśakatvāt purāṇasya prati-
sargam anuṣṭheyortthah prakāśanīyah | tatra prathamā-sar-
geṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy
artthah gurunā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭaṁ
janayati | puṣṭenāpi gurunā yāvadartham apunah pra-
śnaviṣayam vaktavyam ity artthadvayam prakāśyate | tapa
itī | tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca
svāddhyāye svavede ca niratam | etc.

It ends (I. 85):—karmmanā rāvanavadhāntena | maha-
teti [ti] sarvalokepsitatamatvād iti bhāvaḥ | ata evāha sa-
carācaram itī.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-
Purāṇa*, in 6 Kāṇḍas. The printed editions generally
add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the
beginning, and an Uttarakāṇḍa at the end. These are
not found in our MS.

It begins:—yaḥ prthivībharacāraṇāya divijais samprā-
rtthitaś cinmayah | sañjātaḥ prthivītale raghukule māyā-
manuṣyovyayah | niścakram hatarākṣasaḥ punar agāt brah-
matvam ādyam parām kīrttim pāpaharām vidhāya jagatām
tañ jānakīśam bhaje | viśvotbhavasthitilayādiṣu hetum ekam
māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram
amalan nijabodharūpam sītāpatim viditatatvam aham
nnamāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-
ddhyātmikasamjñita(m) śubham | rāmāyaṇam sarvapurāṇasa-
mmatan nirddhūtapāpā harim eva yānti te | addhyātmarā-

māyaṇam eva nityaṃ paṭhed yad ichet bhavabandhamo-
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śṛṇuyāt
sa nityaṃ | kailāsāgre kadācid, etc.

F. 4:—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃ-
vāde bālakāṇḍe śrīrāmahrdayan nāma prathamā sargaḥ :

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaś, as stated
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,
cont. 500 ślokaś) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,
cont. 555 ślokaś) on f. 92, the Sundarakāṇḍa (in 5 Sargas,
cont. 300 ślokaś) on f. 106, the Yuddhakāṇḍa ends on
f. 160 b, as follows:—

āloḍyākhiladeva(read °veda)rāśim asakṛd yat tārakam
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-
śvaraḥ | uddhṛtyākhilasārasaṃgrahaṃ idaṃ saṃkṣepataḥ
prasphuṭam | śrīrāmasya nigūḍhatatvam amalaṃ prāha
priyāyai bhavaḥ | iti śrīmad-addhyātmarāmāyaṇe umāmahe-
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-
ddhyātmake sargā navasapta nīlakarṇoktāḥ | sārddhaikā-
daśaśataślokaṇusamkhyāyā yuktāḥ | jayati raghuvaṃśatila-
kaḥ kausalyānandavarddhano rāmaḥ | daśavadananidha(na)-
kāri dāśarathiḥ | puṇḍarikākṣaḥ || hariḥ om śubham astu
śrīgurubhyo namaḥ || śrīsāmbaśivāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ . . . (follow two
or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedāra's Vṛttaratnā-
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsiṃhayajvan*.
The text of the *Vṛttaratnākara* is given in full, the com-
mentary consists in brief remarks only. It is incomplete.
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaś te śivasūnave |
nirvighnaṃ kuru deveśa namāmi tvāṃ gaṇādhipa | śvetām-
bhodhisthitaṃ devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūti-
pradaṃ sāksād vande gandharvakandharaṃ | Nṛsiṃhayaj-
vanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḥ vyākhyāṃ

vyākaroti yathāmati : suhasantānasiddhyarttham naumi
brahmācēyutārccitam : gaurīvināyakopetam śamkaram loka-
śamkaram vedārtthaśaivaśāstrajño Bhaṭṭako¹ bhūdviyotta-
mah : tasya putrosti Kedāraś śivapādārccane rataḥ : tene-
dam kriyate chando lakṣyalakṣaṇasamyutam : vṛttaratnā-
karan nāma bālānām suhasiddhaye : Pīṅgalādibhir ācā-
ryyair vyad uktam laukikam dvidhā : mātṛavarṇṇavibhāgena
chandas tad iha kathyate : *etc.* After the text of śloka I.
1—7 there follows (f. 1b):—vyā : tāmṛākṣi mo gatā sāyo
modaterah prakirttitah : sahate sastu sā yāti to vṛṇoti
rkārahah : bha sīdati canaś cokto vabatīti gaṇā smṛtāḥ :
bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ :
jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ : *etc.* Then
follows text of I. 8—18, then again a short commentary.
Then text of I. 19—22. Then (f. 2b):—vṛttaratnākare
prathamoddhyāyah : F. 4:—dvitīyoddhyāyah : om uktāyām
chandasi : gu śriḥ : *etc.*

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ²
caturblis saptabhiś ca varṇair vyatīḥ : nīlām keśe nirguṇām
maddhyabbāge durghān netre nirmmalām gaṇḍabimbe
pīnān tu gām śronivakṣojabhāre kṛṣṇe līlāśālinīm naumi
lakṣmīm .

55.

WHISH No. 56.

Size: 17½ x 2¼ in., 65 leaves, from 13 to 15 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The
MS. may be about 80 or 100 years older.

Character: Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-
yaṇa*, by Vālmīki, in 110 Sargas.

¹ The editions have Pavyeka or Pabbeka as the name of Kedāra's
father.

² III. 34 in Borooah's edition. (A Comprehensive Grammar of
the Sanskrit Language, by Anundoram Borooah, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rākṣasānām vadhe
kr̥te | ājagmur mmunayas tatra rāghavanḥ pratinanditum |
kauśikotha yavakr̥ito narebhyaś ca vana eva ca | kaṇvo
medhātithēḥ putraḥ pūrvasyān diśi cāśritāḥ | dattātreyoṭha
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmamā-
tmā ṛṣis sārāsvataḥ prabhuh | *etc.*

It ends:—idam ākhyānam āyusyaṃ paṭhan rāmāyaṇan
narah | saputrapautro lokeṣmin pretya svarge mahīyate |
ayoddhyāpi purī ramyā śūnyā varṣaganān bahūn | ṛṣabham
prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam
āyusyaṃ sabhaviṣyaṃ sahottaram | kṛtavān pracetasah
(sahodarah *pr. m.*) putraḥ sa tat brahmāpy anvamanyata |
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmīkiye śrīmaduttararā-
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubham
astu | . . . sītālakṣmaṇabharataśatrughnahanumatsametaśrī-
rāmacandrasvāmine namaḥ || . . . mīnākṣīsundareśvarāsvā-
mine namaḥ || . . . sakalalokanāthakāyai namaḥ || hariḥ om ||

56.

WHISH No. 57.

Size: $12\frac{5}{8} \times 2$ in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarāṇa*, a Commentary on (the metrical part of) *Śaṅkara's Upadeśasāhasrī*, by (*Bodhanidhi?*) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭāda-
śabhedayā | sāṃgavargonavimśatyā bhaktair nnavabhir
āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś
śivāya || caitanyaṃ sarvagam sarvam sarvabhūtaguhāśayam |
yat sarvaviṣayātītan tasmai sarvavide namaḥ | cetanam
eva caitanyaṃ jñaptisvarūpaṃ sarvaga(m) svā vidyā kalpita-
dikkalākāśādi sarvam vyāpnotīti sarvagam sarvagam ity

ukte paramārttthatas sarvan tat gamyam astiti āśamkā mā
bhād ity āha : sarvam iti, etc.

It ends:— . . . janmanāśaprakaranasya padārtthavivara-
nam kṛtan devatāgurubhaktipreritena mayā iti saptadaśa-
ślokā yatindraśrīmukhotgatāḥ : vipratāgurubhaktena mayā
brahmātmabodhakāḥ : upāśya śraddhayā śrīmad-Vidyā-
dhāmamuneś ciraṃ : śrīmatpadāmbujan tasya prasādān
na svabuddhitāḥ : yena me nikhilād vedād ākr̥ṣya mana
ātmani : sthāpitan munimukhyena yāvajjīvan namāmi tam :
yatbhāṣyasāgarajayuktimanin prakīrnān prāpyādhunā kati-
payān kavayo bhavanti : tasmai namo janamanobjadivā-
karāya kṛtsnāgamārttthanidhanāya yatīśvarāya iti śrīmad-
Vidyādhāmaśiṣyeṇa Bodhanidhinā* śraddhābhaktimātra-
preritena kṛtam upadeśagranthivivaraṇam samāptam : yat-
pādakamalāsaṃgān nirvāṇam prāptavān aham : sarvāntarā-
tmapūjyāms tān praṇamāmi garīyasah : . . . śubham astu !
om .

57.

WHISH Nos. 58 (1) & 58 (2).

Size: $12\frac{1}{2} \times 2$ in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e.
201 to 396 + 1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The
MS. is probably about 50 years older.

Character: Grantha.

The *Śārīrākamīmāṃsābhāṣya*, or the Commentary on
Bādarāyaṇa's Vedānta-Sūtras, by *Śaṅkara*, in 4 Adhyāyas.
Including the text of the Sūtras.

It begins:—yuṣmadasmatpratyaṃyagocarayor viṣayavi-
ṣayinos tamahprakāśavadviruddhasvabhāvayor itaretarabhā-
vānupapattau. etc.

The first Adhyāya ends f. 127 b:—iti śārīrākamīmāṃsā-
bhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya
caturtthah pādah samāptaś cāddhyāyah :

* Proper name of the author?

Vol. I ends (f. 200 b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2nd Adhyāya ends on f. 242, the 3rd Adhyāya on f. 355 b, the 4th A. on f. 396 b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhyā-
saś śāstraparisamāpti(n) dyotayati ॥ iti śrīmatparamaham-
saparivrājakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrī-
mac-Chamkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṃsā-
bhāṣye caturtthasyāddhyāyasya caturtthaḥ pādaḥ ॥ samā-
ptaś cāddhyāyaḥ ॥ śrīgurubhyo namaḥ ॥ brahmānandam
paramasukhadam kevalam jñānamūrttim viśvātītam gagana-
sadṛśam tatvam asyādilakṣyam ॥ ekan nityam vimalam
acalam sarvadhīśakṣibhūtam bhāvātītan trigunarahitam
satgurun tan namāmi ॥ vedāntasūtrabhāṣyam samāptam ॥
hariḥ om ॥

58.

WHISH No. 59.

Size: 14 × 2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarana*,¹ a Commentary on the *Pañcadaśī* (ascribed to *Sāyana*), by *Rāmakṛṣṇa*, a pupil of *Bhāratīrtha*, and *Vidyāranya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhinī).
2. Tr̥ptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

¹ Anfrecht CC. p. 314 gives the title *Tātparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).

8. Pañcakośaviveka.

9. Dvāitaviveka (Padayojanā).

10. Mahāvākyaviveka.

11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV. p. 745.

It begins:—*natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau kriyate citradīpasya vyākhyā tātparyyabodhinī cikirṣitasya granthasya nispratyūhaparipūrāṇāya paramātmānīti padena iṣṭadevatānusandhānalakṣaṇamamgaḷam ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyāddhyāropāpavādābhyān nisprapañcam prapañcyata iti nyāyam anuśrtya paramātmāny āropitasya jagata sthitiprakāram sadrṣṭāntam pratijānīte etc.*

F. 30b:—*iti śrīmatparamahamsaparivrājakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamuniśrīcaranaśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā on tat sat .*

F. 69b:—*iti śrīmatparamahamsaparivrājakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamunivāryyakimkareṇa Rāmakṛṣṇākhyaviduṣā viracitā trīptidīpavyākhyā samāptā :*

F. 79b:—*iti . . . Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthādīpavyākhyā samāptā .*

F. 98b:—*iti . . . ddhyānadīpasya vyākhyā samāptā :*

F. 102b:—*iti . . . śrināṭakadīpavyākhyā samāptā :*

F. 119:—*iti . . . tatvavivekasya padadīpikā samāptā :*

F. 133b:—*iti . . . pañcabhūtavivekasya tātparyyadīpikā samāptā hariḥ om*

F. 143b:—*iti . . . pañcakośavivekavyākhyā samāptā :*

F. 151b:—*iti . . . dvāitavivekasya padayojanā samāptā :*

F. 153:—*iti . . . mahāvākyavivekavyākhyā samāptā :*
hariḥ om . natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | brahmānandābhīdham grantham vyākurve bodhasiddhaye | etc.

F. 176b:—*brahmānande yogānando nāma prathamoddhyāyah :*

F. 193b:—iti brahmānande ātmānando nāma dvitīya-
ddhyāyah .

F. 208b:—iti brahmānande advaitānando nāma tṛtīya-
ddhyāyah .

F. 212b:—iti brahmānande vidyānando nāma caturtho-
ddhyāyah .

It ends (f. 215):—iti brahmānande viṣayānando nāma
pañcamoddhyāyah . iti śrīparamahamśaparivrājakācāryya-
śrī-Bhāratīrṥtha-Vidyāraṇyamunivaryyakimkāreṇa śrī-Rā-
makṛṣṇākhyaviduṣā viracitam upadeśagranthavivarāṇam
samāptam . hariḥ om etc.

59.

WHISH No. 60.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., (2) + 40 + (1) + 43 + 2 + 2 leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS.
may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

(1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu ! acintyāpy uktarūpāya nir-
guṇāya guṇātmane ! samastajagadādhāramūrttaye brah-
maṇe namaḥ ! alpāvaśiṣṭe tu kṛte mayo nāma mahāsurah
rahasyam paramam puṇyam jīṇāsujīṇānam uttamam 2 .

It ends:—sarvebhyah pradadau prītaḥ grahāṇāṇ caritam
mahat ! atyadbhutatamam loke rahasya(m) brahmasammī-
tam ! vedasya nimmilam (read nirmalam) cakṣuḥ jñātvā sā-
kṣād vivasvataḥ ! viditvaitad aśeṣeṇa param brahmādhiga-
cchati ! iti sūryyasiddhānte mānādhikāro nāma caturdaso-
ddhyā(yah) ! hariḥ om ! śubham astu gurubhyo namaḥ .

(2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras,
by Pāṇini. (Ff. 43.)

It begins:—yenākṣarasamānāya **dhigamya maheśva-
 11 kṛtsnam vyākaraṇam proktan tasmai Pāṇinaye namaḥ
 yena bhāṣā girāḥ pumsām vimalaiś śabdavāriṃ **maśvaś
 ajñānaṃ bhinnan tasmai Pāṇinaye namaḥ : vākyakāraṃ
 Vararuciṃ bhāṣyakāraṃ Patañjalim Pāṇinim sūtrakāraṃ
 ca prapatoṣmi munitrayaṃ : vāṇim Pāṇinim ācāryyam
 Kūṭyāyanamunin tathā kṛtāñjalir nnamasyāmi bhagavan-
 taṃ Patañjalin (sī) yogena cittasya padena vācāṃ malam
 śarīrasya vaidyakena : yopākarot taṃ pravaram munināṃ
 Patañjalim prāñjalir ānatosmi : ajñānatimirāndhasya jñā-
 nāñjanaś dākayā cakṣur unmilitam yena tasmai śrīgurave
 namaḥ a i uṃ etc.

It ends:—nodāttasvaritodayam agārgyakāśyapagālavānām :
 a a hrasvasyaivātra grahaṇam iṣyate : aṣṭamasyāddhyāyasya
 caturtithaḥ pādaḥ addhyāyaś ca samāptaḥ : aṣṭāddhyāyī
 sampūrnā sundareśvarasyaṣṭāddhyāyī hariḥ om śivam astu
 gurave namaḥ : śivāyai namaḥ govinda .

(3)

The *Viṣṇubhujāṅga*. a Stotra in 18 stanzas. In Burnell.
 Tanjore. p. 201b. and Taylor I. p. 356 (see also p. 103) it
 is ascribed to Śaṅkara.

It begins:—cidamśam vibhun nirmmalan nirvikalpan
 nirāhan nirākāraṃ omkāragamyam : guṇātītam avyaktam
 ekan turiyam parabrahma yaṃ veda tasmai namas te 1 :
 viśuddham śivam śāntam ādyantaśūnyam jagajjīvanam
 jyotirānandarūpam adigdeśakālam vipatcchedanīyam trayī-
 vakta (read trayivaktram?) yaṃ veda tasmai namas
 te 2

It ends:—mukhe mandahāsan nakhe candrahāsaṃ kare
 cārucakram sureśābhivandyaṃ : bhujamge śayānam bhaje
 ramganātham harer anyadaivan na manye na manye 17 :
 bhujamgaprayātam pathed yas tu bhaktyā samādhāya citte
 bhavantam murāre : sa moham vihāyaśu yuṣmatprasādāt
 samāśrītya yogam vrajaty acyutatvam : vi.

60.

WHISH No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th or beginning of 19th century.

Character: Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—yam praṇamya surendrādyā bhavanti su-khaśālinah | sarvavighnopaśāntyarttham taṃ vande Śaṃkarātmajam | śrī-Sūtaḥ | śivam hari(m) vidhātāram tatpatnīs tatsutān gurūn | natvā samastaprayatūhaśāntaye maṅgalāya ca | vakṣye śṛṇuddhvaṃ sarvajñāḥ śivatattvasudhānidhiṃ | etc.

F. 4:—ity ādipurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau prathamoddhyāyaḥ ||

F. 6:—iti skānde purāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau dvitīyoddhyāyaḥ ||

F. 41b:—iti śrīskānde śivatattvasudhānidhau saṃsāradūṣaṇan nāma ekādaśoddhyāyaḥ ||

F. 73b:—iti śrīśivatattvasudhānidhau śivabhikṣātanakathanan nāma ṣoḍaśoddhyāyaḥ ||

It ends:—iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau sakalāddhyāyasāramahimānuvarṇṇanan nāma viṃśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryyai na(ma)ḥ || hariḥ om śubham astu.

61.

WHISH No. 62.

Size: 14×2 in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*. Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the *Nalopākhyāna* (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.¹

Vol. I begins at the end of III, 32, 45:—*mayor api | anyeṣām karmmani phalam asmākam api vā punaḥ | viprakarṣeṇa buddhyeta katham karma yathāphalam |*

F. 25b:—*ity āraṇyaparvaṇi nalopākhyāne ekonapañcāśo-
ddhyāyah |* (End of III, 52 in the Bombay and Calcutta editions.) *śrīkṛṣṇāya namaḥ | brhadaśvaḥ | āsīd rājā nalo
nāma vīrasenasuto balī | upapanna(read °nno) guṇair iṣṭai
rūpavān aśvakovidah | vidvān dānapatir dakṣah sadā śīla-
puraskṛtaḥ | atīṣṭhan manujendrāṇām mūrddhni devapatir
vyathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo
vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake
asti | etat | Janamejayaḥ | bhagavan kāmṇyakāprāpte game
prapitāmahaḥ (sic) | kim akurvanta pārtthās te tam ṛte
savyasācinam | etc., i. e. the beginning of the *Tīrthayātrā-
Parvan*, or III, 79 in our MS. = III, 80 in the editions.*

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the *Mārkaṇḍeyasamāsya-parvan*, III, 222 (= III, 231 in the editions).

F. 277: The *Sāvitryupākhyāna* begins, III, 281 (= III, 292 in the editions).

It ends:—*na cāpy adharmmeṇa suhrdviyojane para-
svahāre paradāramarṣaṇe | ākāyabbhāve ca rame manas
sadā nrṇām sadākhyānaparaṇ ca śṛṇvatām |* (This is the
end of III, 313 in the editions.) *ity ārṣe śrīmanmahābhā-
rate śatasahasrikāyām saṁhitāyām Vaiyyāsikṇām śrīmadā-
raṇyaparvaṇi dharmmavarapradānan nāma trīmśacchatata-
moddhyāyah | iti āraṇyaparvas samāptaḥ |*

¹ See H. Lüders, *Zur Sage von R̥ṣyaśṛṅga*, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

62.

WHISH No. 63.

Size: $17 \times 1\frac{1}{2}$ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

Character: Grantha, two different hands.

Injuries: Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmiki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyati | ātmavān | dhṛtimān | mahāraṇyapraveśe niśśamka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):—*iti Rāmānu(jā)cāryya-viracite āraṇyakāṇḍavyākhyāne pañcasaptatitamas sargaḥ | hariḥ om āraṇyakāṇḍam vyākhyasamāptam ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti kharādisamhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇiyatayā prasiddhām saumitrisahito gatvā patmādidarśsanena sitā-netrasmaranajaśokātīśayena kṣubdhasarvendriyas san vilālāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryyaviracite kiṣkindhā-kāṇḍavyākhyāne saptaśaṣṭitamas sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanam kṛtam ity uktam idānīm kāyenāpi gamanam karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.*

The MS. breaks off at the beginning of the fourth *Sarga*:—*iti tritīyyas sargaḥ || advāreṇeti grāmam vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nrpa | ity uktaparakāreṇa advāreṇa praviṣṭavān | praviśyati praviśya praveṣṭum upakrammya savyam pādām cakre agrata iti śokaprayānakāle ca grhapraveśe vivāha.*

63.

WHISH No. 64.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 2 + 55 + 50 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably beginning of 19th cent.

Character: Grantha.

(1)

The *Vākyaśudhātīkā*, a Commentary on the *Dṛgdrśya-viveka* or *Vākyaśudhā* (of Śaṅkara Ācārya), by *Brahmānanda Bhāratī*, a pupil of *Ānanda Bhāratī* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra. Notices, III, p. 226 seq.

Margin of f. 1:—*dr̥kdr̥śyavivekaṃ | hariḥ om |*

It begins:—*kāraṇaṃ khādijagatām āraṇārtttham anāga-sam | vāraṇānanam ātmānam advayaṃ samupāsmahe | abhiṣicya kṛpāvarṣair ātmastham yaḥ karoti mām | taṃ sarvasākṣiṇaṃ vande Rāmāṇadamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjātā puṇyapāpākataḥ(read °pāpataḥ?) | mayā jñānamanir llabdhas taṃ Ānandagurum bhaje | natvā śrī-Bhāratīr̥ttha-Vidyāraṇyamuniśvarau | mayā vākyaśudhātīkā yathāmati viracyate | na khyātilābhapūjecchā tīkā-kāraṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prārīpsitasya granthasyāvighnena parisamāpta-pravicayaḡamanābhyām viśiṣṭācāraparipālanāya, etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāsyā prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ | iti śrīmatparamahamsaparivṛā-jakācāryya-śrīmad-Ānanda-Bhāratīmunivaryyaśiṣya-Brahmānanda-Bhāratīmuniviracitavākyaśudhātīkā samāptā | hariḥ om .*

(2)

A fragment, described by Mr. Whish as “the 30th chapter of the Atharvana rahasyam of the Vishnu-Dharmmam” (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om |*

It begins:—*bhagavan prāṇinas sarve viṣarogādyupadravaiḥ | duṣṭagrahopaghātaiś ca sārva-kālam upadravaiḥ |*

āhicāraka(read ābhicārika)krtyaiś ca sparśarogaiś ca
dāruṇaiḥ | sadā sampīḍyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya māraya māraya
śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṃhara
saṃhara yakṣagrahān pretagrahān piśācagrahān saṃhara
saṃhara bhañjaya bhañjaya āveśaya āveśaya akṣaya
akṣaya hrām hrīm hrūm krom sarvamaṅgalini svāhā ||

(3)

The *Ānandasāgarastava* by *Nīlakaṇṭha Dīkṣita*, in
107 stanzas (ff. 15—26b). Printed in the *Kāvya-māla*,
Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavam.

It begins (f. 15):—vijñāpanārhaviralāvasarānavāptyā
mandodyame mayi daviyasi viśvamātuḥ | avyājabhūtakaruṇā-
pavanāpaviddhāny anta smarāmy aham apāṃgataramgi-
tāni || 1 ||

It ends (f. 26b):—iti śrī-Nīlakaṇṭha-Dīkṣitaviracitoyam
ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo
namah ||

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in
27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra,
Notices, II, p. 105.

Margin of f. 27:—advaitam.

It begins (f. 27):—aham asmi sadā bhāmi kadācin
nāham apriyaḥ | brahmaivāham atas siddhas sa(c)cidānanda-
lakṣaṇaḥ || 1 ||

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradām-
bhojasambhṛtaḥ | advaitamakarandoyam vidvatbhṛṃgair
nnipīyatām || advaitamakarandaṃ samāptaṃ ||

(5)

The *Lalitāstavaratna*, 209 Āryā verses in praise of the
goddess Pārvatī. Mr. Whish says: “209 couplets in praise
of Dēvī. This is a much admired Hymn in the Āryyā
metre.” Printed in *Kāvya-māla*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviṣati.

It begins (f. 29):—vande gajendravadanam vāmāmkārū-
dhavallabhāṣiṣṭam | kumkumaparāgaśanam kuvalayinījā-
rakerakāpīdam . etc.

It ends (f. 48):—madhurasmitām madāruṇanayanām¹
nimātamaṅgakumbhavaśojām | candrāvatamsinī tvām savi-
dhe paśyanti sukrītaḥ kecit | 209 | lalitāyā stavaratnam
lalitapadābhīḥ praṇītam āryyābhīḥ | anudinam avanau
paṭhatām phalāni vaktum pragalbhate saiva | śrīmahārāja-
rājeśvaryyai namaḥ . etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).
See Aufrecht. CC. p. 765, s. v. *Hastāmalakastotra*. In
the *Stotraratnākara* (Bombay, Nirṇayasāgara Press, 1883),
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmalakaprakaraṇam.

It begins (f. 49):—kas tvam śiṣo kasya sutaḥ kva jātaḥ
kin nāma te tvam kuta āgatosi | etad vada tvam tava cār-
bhakatvam matprīṭaye prītivivarddhanosi - 1 |

It ends (f. 50):—upādhan yathā bhedatā sanmaṇinān
tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇān jāle
cañcalatvam tathā cañcalatvan tavāpīha viṣṇo || 14 || hastā-
malakaprakaraṇam samāptam | hariḥ | om | śubham astu ||

64.

WHISH No. 65.

Size: $12\frac{1}{2} \times 2$ in., (2) + 74 + (2) leaves, from 10 to 12 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.
The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas
1—59 of the *Ādi-Parvan*.

¹ No. 115 (12) reads adāruṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', Indian Antiquary, vol. XXVII. 1898, pp. 69—81, 92—104, 122—133.

65.

WHISH No. 66.

Size: $8\frac{7}{8} \times 1\frac{3}{4}$ in., (1) + 66 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'.
The MS. may be about 50 years older.

Character: Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on *Śaṅkara's Vākyavṛtti*, by *Viśveśvara Paṇḍita*, pupil of *Mādhava Prājña*. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—śrutismṛtipurāṇānām ālayam karuṇālayam |
namāmi bhagavatpādaśamkaram lokaśamkaram | parama-
krpānidhiśrīmac-Chaṁkarācāryyabhagavatpādas tāpatraya-
santaptānām aparimitajananaśisamsārāddhvaśramaparipīḍi-
tānām ātmajñānaśīśīramadhurajalākāṁkṣiṇām vidūraśārīra-
kamīmāṁsajālāśayagamanāsamartthānām vākyavṛttisamjña-
kopadeśaprakaraṇaprapāparikalpanenāntaśśītalatām vigata-
kleśatāñ cāpādayan tatrāḍau prakaraṇaśravane pravṛttānām
adhikāriṇām avighnena brahmatādātmyapratipattisiddhaye
prakaraṇapratipādyādvitīyabodhasmaranaṇapūrvakam nama-
skārasyāvaśyakarttavayatān dyotayan svayan namaskurute ||
sargasthitipralayaHetum, etc.

It ends:—brahmavitbhyaḥ paran nāsti na bhūtan na
bhaviṣyatīti || i(tī) śrīmanmahāyogi-Mādhava-Prājñagurupra-
sādāsāditāparimitānandajñānasvarūpa -Viśveśvarapaṇḍitavi-
racitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham
etan mayi bhāti viśvam śrī-Mādhava-Prājñaguroḥ prasādāt
śa(so?)nvarthta-Viśveśvarapaṇḍitākhyas tasyāṁghripatmam
pranatosmi nityam || svasvadeśakulācārādyāgraho lokavā-
sanā | pāṭhertthabodhenuṣṭhāne vyasanam śāstravāsanā |

āyurārogyalāvaṇyādyākāṃkṣā debavāsanā | jīvanmuktiviro-
dhinyas sarvā vikṣepakṛtvataḥ | hariḥ om |

66.

WHISH No. 67.

Size: $8\frac{3}{4} \times 1\frac{3}{4}$ in., 73 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry. November 7th 1827.'

The MS. may be about 50 years older.

Character: Grantha.

The *Mahānāṭakasūktisudhānidhi* by *Immaḍi Devarāya*,
i. e., probably, *King Devarāya II. of Vijayanagara*. See
Hultsch I. pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃśe raghūṇām munivaravacanāt tā-
takān tādayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur
mmaithilivallabhobhūt | prāpyāyoddhyām niyogāt pitur
aṭavin agād vītasitostavālī baddhābdhir ddhvastalamko
dalitadaśamukhas sītayā rājyam āpa | 1 | asty ambhodhara-
cumbisaudhaśikharaśreṇiṇiṣaṇṇāṃganā gītākarnanatatparā-
mbaracaraprastūyamānaprajā | sūryyasyānvayajanminām
kṣitibhujām sādharāṇam mandiram lakṣmyā dhāma param
lalāṭaracanā bhūmer ayoddhyā purī | 2 |

F. 15: — śrīmadrājādhirājaparamēśvaraśrīmad - Amma-
ḍi(sic)mahārājaviracite mahānāṭakasūktisudhānidhau bāla-
kāṇḍas samāptaḥ |

F. 17 b:—śrīmad° . . . śrīmad-Ammaḍi(sic)devamahārāja-
viracite . . . dvitīyakāṇḍas samāptaḥ |

F. 31 b:—śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . .
trītiyakāṇḍas samāptaḥ |

F. 36 b:—śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .
caturtthakāṇḍas samāptaḥ |

F. 44:—śrīmad° . . . śrīmadidevamahārāja° . . . pañca-
makāṇḍas samāptaḥ |

It ends (f. 73 b):—śrutvā rāmacaritram atbhutataram ko
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya
yonirmmataḥ aśrotrapraṇipastano¹ ced ahisvāminā nirddhūte

¹ Five syllables (UUUU--) wanting.

śirasi kva bhūḥ kva girayaḥ kvaiteti śāntāya kaḥ | 199 |
 śrīmān Immaḍidevarāyanrpati svarllokakaḥ lolimkallola-
 pratimallasūktivibhavo vidvajjanaślāghitaḥ | śrīmān śaṣṭha-
 vareṇyakāṇḍaviṣayānyastān mahānāṭakaślokan varṇapada-
 kramojvalatarān ṛmān (read śrīmān?) akārṣit prabhuḥ |
 200 | śrīmadrājādhirājaparamesvara-śrī(ma)d-Immaḍideva-
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhaka-
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (2) + 111 pages, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānam pra-
 kramate | tatra prathame sarge uttaram priyaśravaṇottaram
 kālārham sītāvṛttāntaśravaṇakṛtād dharṣātīśayāt uttamadu-
 talakṣaṇavaiśiṣṭyakathanena sugrīvādinām purato hanu-
 mantam stauti kṛtam iti bhuvi durllabham, etc.

It ends:—vaināyakāś ca vighnakāriṇo grahaviśeṣāḥ ra-
 jasvalāḥ ṛtuprādurbhāvavatyāḥ saubhrātrkam saubhrātra-
 karam ojaskaram balakaram saṁhitāvedam vedatulyatvāt
 saṁhitety apadiśyate || iti śrīmadyuddhakāṇḍavyākhyāne
 ekatrimśacchatatamas sargaḥ || śrīrāmacandrāya namaḥ ||
 yuddhakāṇḍavyākhyā samāptā ||

68.

WHISH No. 69 A.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on
 a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vākyakaraṇādīpikā*, a short Commentary (*laghuprakāśikā*, *laghūdīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākya-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañchāṅgs* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and Ś. B. Dikshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākya-Kāraṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—*śrīgaṇeśāya namaḥ | śrīgurucaraṇāravindābhyān namaḥ | jyotiścakrapravarttāya jyotīrūpāya bhāsvate | jyotirdarśāya bhaktebhyo jyotiśśāstrakṛte namaḥ | śrī-Nilakaṇṭhāṃghriniviṣṭaceta śrī-Somadevānujighṛksayaiva | vicitravākyaair vivṛtaṃ punaś ca prakāśayehaṃ karaṇaṃ laghīyaḥ | svābhīpsita-granthaśya niṣpratyūhapaṛisaṃmāptaye pracaya-gamaṇa-viśiṣṭācārapaṛipālanābhyān ca sveṣṭa-devatā-namaskārapuraskāreṇa cikīrṣitaṃ artham pratijānīte | praṇamya kariṣailasthaṃ iti | etc.*

F. 15b—16:—*iti vākyakaraṇa-laghuprakāśikāyāṃ Somadevadīṭyāyāṃ Sundararājaviracitāyāṃ prathamoddhyāyaḥ ||*

F. 32b:—*iti Somadevādīṭe vākyakaraṇasya prakāśane | sphuṭāddhyāyo dvitīyopi saṃkṣepeṇa saṃāpitaḥ | iti Sundararājaviracitāyāṃ Somadevadīṭyāyāṃ vākyakaraṇādīpikāyāṃ sphuṭādlikāro nāma dvitīyoddhyāyaḥ ||*

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—*iti śrīmatkeralasatgrāmanivāsi-Nilakaṇṭhācāryyeṇa triskandhavidyāpāradīśvanā ṣaṭdarśā-nipāraṃgatenāśvalāyaṇasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātena Golacūḍāmaṇinā asmadanugrahārthe Sundararājapraśnottarākhye granthe pratipāditam tena gati-yogenaiva vibhajya sthiti-dālam jñeyam ṣaṣṭhāddhyāyaḥ (f. 73)*

prathame dvitieddhyāye prāyenoḥka iti na punar idānīm
vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-
yyām api bahava ślokāḥ prakṣiptāḥ samjñite sarve nirastāḥ
śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśā-
rado yatiśvaraḥ pratma (read Padma?) garbha iti prasiddho-
paro brhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-
riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān
śrī - Nṛsimhaśiṣyabhūtajyotiśśāstravic - chrī - Vāñchyajanma-
Bhāradvāja-Varadarāja-tādr̥gvidhakanīṣṭhaputra-Somadeva-
sampradāyaśuddhavākyakaraṇān cāsmākam sampradāyasi-
ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-
ddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundare-
śakṛte vākyakaraṇasya prakāśane | Somadevādr̥teddhyāyah
pañcamo laghur īritah | Ananta-Nārāyaṇasūnūnā punah
kaverakanyātataṣvāsīnā mayā | prakāśitā vākyakṛtir llaḡhīyāsi
dvijeśadevānujighṛkṣayā laghu | iti śrī-Vāñchyajanma - śrī-
Raṃganāthaputra-Somadevādr̥tena Sundararājena viracitā-
yām vākyakaraṇalaghudīpikāyām pañcamoddhyāyah | om
śubham astu śrīgurucaraṇāravindābhyām namaḥ | sūryya-
dinavagrahadevatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādipañcagrahavākyam*.

F. 1 margin:—kujasya mahāvākyam |

Beginning:—

| | |
|------------------------|-----|
| mamḡalaśrīr bhūsūnuḥ | 40 |
| ātmajayīśantanuḥ | 80 |
| dr̥ṣṭo bhūpatir vo naḥ | 120 |
| īśāṃganāsampannaḥ | 150 |
| bhūmir girisamlagnā | 180 |

F. 14:—kujasya vākyam samāptam || atha budhasya vā-
kyam || F. 27 b:—budhavākyam samāptam || F. 28:—atha
guror vākyam || F. 33 b:—guruvākyam samāptam || F. 34:—
atha śukravākyam || F. 38 b:—bhṛguvākyam samāptam ||
F. 39:—atha śaner vākyam ||

It ends:—nīrado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-
kyam 19 dhīraś śaneḥ || munivākyam samāptam || kujādi-
pañcagrahavākyam parisamāptam | om śubham astu etc.

69.

WHISH No. 69 B.

Size: $13\frac{1}{2} \times 1\frac{3}{4}$ in. (1) + 144 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatana-khaṇḍa*?) of the *Brahmāṇḍa-Purāṇa*, in 34 Adhyāyas.

It begins:—astu va śreyase nityaṃ vastu vāmāṅgam aiśvaram | yatas tṛtiyo viduṣān turiyaṃ tat param mahah | Agastyo nāma devarṣir vedavedāṅgapāragah | sarvasiddhāntasārajño brahmānandadaṇḍātmakah | cacārāt bhutahetūni tīrtthāny āyatanāni ca | śailāraṇyāpagāmukhyān sarvān janapadān api | teṣu teṣv akhilān jantūn ajñānatimirāvṛtān | śiśnodaraparān drṣṭvā cintayām āsa tān prati | etc.

F. 2b:—iti brahmāṇḍapurāṇe Hayagrīvāgastyasamvāde lalitākhyāne prathamoddhyāyah.

F. 9b:—iti śrībrahmāṇḍottare Haya° . . . tṛtiyoddhyāyah.

F. 35:—iti śrībrahmāṇḍottare . . . vaivāhikotsavo nāma caturdaśoddhyāyah.

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas sam-patpradāyakam apākṛtasarvaduḥkham | vijñānadīptikalikām lalitām maheśim āsāḍya te catasa¹ vahanti sadābhitrptim |

iti śrīmatbrahmāṇḍapurāṇottare Hayagrīvāgastyasamvāde lalitākhyāne mantrasāadhanaprakāra-kathanan nāma catu-strimśoddhyāyah śrīmahādevyai namaḥ || samāptaś cā-yatanakhaṇḍah | hariḥ om | śubham astu ||

70.

WHISH No. 70.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in. (1) + 89 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

¹ The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the *Rudrānuvākas* of *Taittirīya-saṃhitā* IV, 5 (*Namakānuvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānuvākās* (*Taitt.-saṃh.* IV, 7), which we should expect after the *Namakānuvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the *Atirudraprayōgam*; being an extract of the *Bhāshyam* of the *Yajurvedah*."

It begins:—*atha śrīrudraavidhiḥ | tatra tāvad upayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisambandhaḥ | sarvāṅgāṅgī bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv aṅgatvaṁ yasmin karmaṇi yadāṅga-bhāvaṁ bhajate tadā tasmin karmaṇi viniyogo jñeyaḥ | evaṁ ca yady api caramāyāṁ iṣṭakāyāṁ juhōtīty ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyāṁ ekādaśabhi rudrānuvākair homo vihita iti homākhye karmaṇi aṅgatvaṁ rudrānuvākānām | etc.*

F. 15:—*atha mahārudra-āhutisaṁkhyā |* F. 20:—*athāti-rudrāhutisaṁkhyā |* F. 30b:—*iti sthaṇḍilakuṇḍamaṇḍa-panirmmāṇādividhiḥ || atha Bodhāyanoktapañcāṅgarudranyāsaavidhiḥ |* F. 33b:—*iti pañcāṅgarudranyāsaḥ || atha rudrābhiṣekavidhiḥ |*

F. 45:—*atha taittirīyaśākhānusāreṇa namakānuvākāḥ pradarśyante namasteruṇya namo hiraṇyabāhave namas sahamānetyādayaḥ¹ camakānuvākā agnāviṣṇū² jyaīṣṭhyam³ ity ādaya ekādaśa atha namake cāntaravākyānām aprayogaḥ Bhāskarādivinirdiṣṭakāmyadrṣṭyābhidhāsyate |*

F. 88:—*iti namakeṣu namo rudrebhya⁴ ity asya prayogaḥ | iti namakaprayoga ekādaśonuvākāḥ (sic) || atha pūrvokteṣu dakṣiṇe yatnā nirūpyate |*

F. 88b:—*itidakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyajiḥṛṣayā | staumi stamḥberamādhiśacarmmanirmmitavāsasam ||*

¹ See *Taitt. Saṃh.* IV, 5, 1 seqq. Read *namas te rudra . . . namas sahamānāyetyādayaḥ*.

² *Taitt. Saṃh.* IV, 7, 1.

³ *Taitt. Saṃh.* IV, 7, 2.

⁴ *Taitt. Saṃh.* IV, 5, 11, 2.

It ends:—anavaratadbīraddhvāna gambhīragharghara
śalabhavaphūtkārabhinnaḡahvara : ḡuṇārājīvi (read ḡuṇa-
rājīva?) rājamāna dharādhareṣa kanyākākāntisāmkrānta
(read kanyākāntisāmkrānta?) nijakalebaraikadeṣa : akhila-
jagadadhīṣa rānta (read śānta?) mahēṣa namas te namas
te sṛḡgurucaraṇāravindābhyān namaḡ om : śubham astu.

71.

WHISH No. 71.

Size: $18\frac{1}{2} \times 2\frac{1}{2}$ in., (2 + 201 + 5 leaves, from 12 to 15 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819-20, but the MS. looks older, and may have been written A. D. 1759-60, possibly A. D. 1699-1700.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha, very small, sometimes difficult to read.

The *Mahābhāratasaṡgraha*, by *Mahēśvara*. Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Parvans of the Mahābhārata, then follow:

X Gadā-Parvan.

XI Sautika-Parvan.

XII Aiṣika-Parvan.

XIII—XVII Āśvamedhika to Svargārohaṇika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II. 1 seq., III. 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften der Kgl. Univ. Bibl. Tübingen*, p. 23.

It begins:—śuklāmbaradharam viṣṇum śaśivarnaṇ catur-
bhujam prasannavadanan dhyāyet sarvavighnopaśāntaye :
śṛmān paurāṇikas sūtaḡ kadācid raumaharṣiṇaḡ : ugraśravā
nāma puṇyam naimiśāranyaṡ āgamat : varttamāne śauna-
kasya satre dvādaśavārṣike : tatrāsīnān munīn sarvān
prāṇamat samprahrṣṭadhīḡ : kathāś citrā śrotukāmā munayaś

sūtanandanam | paripapraccha tām sa¹ tām papracchus sa
ca kauśalam | abhinandya samāsinās tam āhus saṁśritā-
sanam | kuta āyāsi ko deśas tvayā carita ity api | viprān
sa prāha supritān tatrāgacchan yadrecchayā | sarpasatram
yatra rājā cakāra janamejanah (sic) | yā vaiśampāyanāt tatra
śuśrāva janamejayah | kathās tā Vyāsakathitās tv a[u]śrausam
bhāratāśritāḥ | parārddhyāni parikramya tīrtthāny āyatanāni
ca | s[y]amantapañcakan nāma tan deśam gatavān aham
kurūnām pāṇḍavānān ca sarveṣān ca mahābhṛtām | bhavatām
vividhau (?) tasmād didṛkṣur aham āgataḥ | śrotum kim
icchathety uktā munayas sūtam abruvan | pārīkṣitena
Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotum
icchāmo mahābhāratasaṁjñitāḥ | etc.

F. 2:—iti śrīmahābhāratasaṁgrahe Maheśvarakṛte saṁ-
bhavaparvaṇi vaidodaṁkacaritan nāma prathamoddhyāyah |

F. 10b:—iti śrīmahābhāratasaṁgrahe duṣyantacaritan
nāma aṣṭamoddhyāyah ||

F. 21b:—iti śrīmahābhāratasaṁgrahe bakavadho nāma
pañcadaśoddhyāyah ||

F. 26:—iti śrībhāratasaṁgrahe pañcendropākhyānan
nāma aṣṭādaśoddhyāyah ||

F. 32 (end of the Ist Parvan):—iti śrīmahābhārata-
saṁgrahe saṁbhavaparvaṇi mandapālacaritan nāma pañca-
viṁśoddhyāyah ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi
Pāṇḍavadyūtaparājayo nāma aṣṭamoddhyāyah || śrīkṛṣṇāya
namah || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir nāma
aṣṭamoddhyāyah ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi
araṇiharaṇan nāma dvātriṁśoddhyāyah ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi
uttarābhimanyuvivāho nāma daśamoddhyāyah || śrīkṛṣṇāya
namah || virāṭaparvam samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi
rathasaṁkhyāmbopākhyānan nāma daśamoddhyāyah ||

¹ Doubtful reading. Read tam papracchus te?

F. 110b (end of the VIth Parvan):—iti . . . bhiṣmaparvaṇi
bhiṣmaśaratalpaśayanān nāma saptadaśoddhyāyah :

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi
droṇavadho nāma aṣṭadaśoddhyāyah : śrīkṛṣṇāya namaḥ :
droṇaparvaṇi samāptam :

F. 160 (end of the VIIIth Parvan):—iti . . . karṇaparvaṇi
karṇavadho nāma ekādaśoddhyāyah : . . . karṇaparva
samāptam :

F. 169b (end of the IXth Parvan):—iti . . . śalyaparvaṇi
saptamoddhyāyah : . . . śalyaparvaṇi samāptam :

F. 173b (end of the Xth Parvan):—iti . . . gadāparvaṇi
tritīyoddhyāyah : gadāparvaṇi samāptam :

F. 176 (XIth Parvan):—iti . . . sauptikaparvaṇi pratha-
moddhyāyah :

F. 178 (end of the XIIth Parvan):—iti . . . aiśikaparvaṇi
samāptam : hariḥ om śubham astu :

F. 190b (end of the XIIIth Parvan):—iti . . . āśvame-
dhikaparvaṇi daśamoddhyāyah : . . . āśvamedhikam samā-
ptam :

F. 194b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi
caturthoddhyāyah :

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitīyo-
ddhyāyah :

F. 198b (XVIth Parvan):—iti . . . mahāprasthānike par-
vaṇi prathamoddhyāyah :

It ends (f. 201):—iti śrīmahābhāratasaṃgrāhe svargāro-
hanike parvaṇi dvitīyoddhyāyah : śrīkṛṣṇāya namaḥ : sītā-
lakṣmaṇabharataśatruḡnahanumatsametaśrīrāmacandrāya
namaḥ : śrī - umāpataye namaḥ : hariḥ om : śubham
astu śrīgurubhyo namaḥ : karakṛtam aparādham kṣantum
arhanti santaḥ : pramāthināmasaṃjñāyām śaradi prāpnu-
vaty api : cāpam haṃse dakṣiṇākhyāyane pakṣe site tathā :
aṣṭāvīmśākhyake hy anhi somavāsarasaṃyute : svātītāra-
saṃyukte daśamyām mīnalagnake : śravaṇāt sarvapāpa-
ghnaḥ paṭhanān muktidam śubham : lekhanāt śrīpradam
sammyak mahābhāratasaṃgrāham : Rāmakṛṣṇasya putreṇa
Raghunāthena dhīmatā : rāmabhaktena viduṣā likhitam
bhadram astu vaḥ : kṛṣṇāya vāsudevāya devakīnandanāya

ca | rukmiṇīsatyabhāmābhyām sevitāya namo namaḥ | śrī-
gurubhyo namaḥ ||

72.

WHISH No. 72.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., (1) + 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

Character: Grantha. The leaves are numbered by letters: ka (= 1), kha, ga . . . ha, la, kṣa (= 35), kya (= 36), khyā . . . kṣya (= 70), kra (= 71), khra . . . lra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Brhatsaṃhitā* of *Varāhamihira*, or the *Varāhasaṃhitā*, with a Commentary (*Samhitāvivṛti*) by *Bhaṭṭotpala*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver ddhaniṣṭhādyam nūnam kadācid āsīd yenoktam pūrvaśāstreṣu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhanīṣṭhādyam uttaram ayanam, etc.

F. 8:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivr ** ditya-
cāras tṛtīyoddhyāyaḥ |

F. 51:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivritau
śukracāro navamoddhyāyaḥ ||

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā
bhūpās sikthakena dvijādyām tadvaśa *** ** (blank)
śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair
hanti dentaiḥ romnā gohayānyām go (sic) ||

73.

WHISH No. 73.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *R̥gveda-Prātisākhya*, by Śaunaka, the text (ff. 1—33), followed by the text together with a Commentary, called *Īr̥gvedaṛtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvāṭa's Commentary used by Professor Max Müller in his edition and translation of the *R̥gveda-Prātisākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Pratisākhya, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller (Leipzig 1869). Einleitung. pp. 22—32.* As Prof. Eggeling states, the name of Uvāṭa is not mentioned in this Commentary, which differs considerably from Uvāṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prātisākhya*, than that of Uvāṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Pāṭala.

The text begins:—*aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi | ete svarā iparo dīrghavat pluto-
nu-svāro vyañjanam vā svarō vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṇ ca tā
reotra nidarśanam 52 | gāyatrī purauṣṇik catuspādam
manye dvādaśa | iti chandovicitau prathama āditoṣṭādaśa-
pāṭalaḥ | hariḥ om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy
āditah varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasam-
jñani veditavyāni | etc.*

It ends (f. 155):—*iti pā(r̥ṣa)daṛtttau kramapāṭalan nāma
dvādaśam samāptam | śriguruḥ | etc.*

(2)

Short treatises, a kind of Appendices to the *Prātisākhya*,
on the *R̥gveda-Samhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadeva*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *R̥gvilāṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Padāntadīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *Rksaṁkhyā* (ff. 17b—18);
- (7) *Avarṇadīpa* (f. 18);
- (8) *Nāntasaṁgraha*, or *Nāntalakṣaṇa*, by *Śeṣanārāyaṇa* (ff. 19—21b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasaṁgraha* (f. 22);
- (10) *Naparavyākḥāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparaṭīkā*, a Commentary on No. 9 (ff. 35—39).

The first treatise begins:—praṇamya praṇatābhīṣṭapradātāram patim śriyaḥ | bahvṛcānām subodhāya śam[m]ānam kriyate laghu | visarjaniya ākārapūrvako ghoṣavatparaḥ | vyaūjanaspr̥kcehasaparo lupyate saṁhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham nānāpadatvam aṁgyānām (read iṁgyānām?) pūrvabhāgaḥ tv ava[t]grahaḥ nimittam gr̥hyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās traya[h]ś trayaḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakīrttitāḥ | iti paribhāṣā || *etc.*

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanah priyasūnūnā śamānam sādhu savyākhyam Nāgadevena nirṁmitam iti rksarvaśamānam samāptam ||

Then the *Vilāṅghyalakṣaṇa* begins:—hariḥ om | śuddha-sphaṭikasamkāśam puṇḍarīkanivāsinam | dātāram sarva-vidyānām hayagrīvam upāśmahe | Yajñanārāyaṇāt sūrer utpannas somayājinaḥ | Nāgadevo vadiṣyāmi vilāṅghyāni padāny aham | *etc.*

It ends (f. 8b):—proktam yathā tathā vāpi prityā bālaka-loktivat | mayoktāny r̥gvilāṅghyāni varṇakramata eva tu | vilāṅghyalakṣaṇaśloka aṣṭāṣaṣṭir udīritāḥ | vilāṅghyalakṣaṇam samāptam ||

* Compare the similar treatises on the Black Yajur Veda, No. 25 a.

The next treatise begins (f. 9):—*ṛtvig yajñeṣu kaṃ viś-
vaṃ devyā vṛttapurohitau | devaṃ yastho hotṛśabdo ṛtvik-
śabdo ṛkāravat | marutān tvāraracchevas samudrasyeva
varmmaṇā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā
bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo
ūti devānām itva vellām varjam ||*

Then begins the *Padāntadīpinī*:—*hariḥ om | bhūteśopi
prasādārtthī yasyābhūtipurāntakaḥ | kāruṇyanidhaye ta-
smai gaṇādhipataye namaḥ | 1 | maṇiṣiteṣu sarveṣu bhā-
satān nas sarasvatī | viśvaprakāśinī śāśvat kumudeṣv iva
kaumudī | 2 | ṛgvedapāṭhe Śākalyadr̥ṣṭe tadvartmanā
kṛtiṃ | padāntadīpinin nāmnā karomy artthānubandhi-
nīm | 3 | ... ālocya Śaunakaproktām pratisākhyām praya-
tnataḥ | vivṛṇomy atimūḍhopī mūḍhānugrahakāmksayā | 5 |*

It ends (f. 17):—*teṣu koṣṭhesu gaṇite padajāte varāṭa-
kaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvaṃ |
śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumamgalam ||*

Then begins the *Trisandhālakṣaṇa*:—*hariḥ om | trisandhā-
lakṣaṇam | vargaṃ vadet kaścana tañ ca sarve pādam
dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva var-
gaṃ kramam dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇam samāptam ||*

This is followed by the two small treatises, the *Ṛksam-
khyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*,
and the *Avarṇadīpa*, which begins:—*gurum guṇābdhin
nikhilāptavāṇmayam praṇamya saṃsārasamudratārakam |
padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam
aham sulakṣaṇam ||*

Then follow the *Nāntasamgraha*, and the *Tāntasam-
graha*, (ff. 19—22b), and Commentaries on these two trea-
tises (ff. 23—39).

F. 19 begins:—*praṇamya garuḍārūḍham harin nīlā-
bhrasannibham | Śeṣanārāyaṇākhyena lakṣaṇam kriyate
mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptaḥ ||*

F. 22b:—*ūsyam (?) evan natāntākhyam lakṣaṇam samudī-
ritam | iti taparam samāptam | F. 35:—naparavyākhyānam
samāptam || F. 39:—iti tapari(read tapara)ṭikā samāptā ||*

(3)

Some more treatises of the same kind. viz.

(1) *Paribhāṣā* (?) (f. 1);

(2) *Āvarṇilakṣaṇa* (ff. 1—3);

(3) *Āvarṇilakṣaṇa* (f. 3);

(4) *Āvarṇivyākhyāna*, a Commentary on No. 2 (ff. 3b—24);
and

(5) *Āvarṇivyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the *Saptalakṣaṇa* above No. 25(a).

F. 1 begins:—*guruṃ guṇābdhin nikhilāptavāṇmayam pra-*
ṇamya saṃsārasamudratārakam | padādyavarṇāvagamaya
vacmy rcām avarṇadīpākhyam aham sulakṣaṇam | etc. (like
the 'Āvarṇadīpa' above p. 96, l. 23). But it ends (on the
same page):—*iti paribhāṣā samāpta :*

F. 3:—*avarṇilakṣaṇam samāptam | śrīlaksīnamūrttaye*
namah ||

F. 3b:—*āvarṇilakṣaṇam samāptam*

F. 24:—*avarṇivyākhyānam samāptam*

Then the Commentary on the *Āvarṇilakṣaṇa* begins:—
ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin
lakṣaṇepi prātipādikagrahaṇam sarvārttham sarvatra | etc.

It ends:—*ākārādīpadānān tu spaṣṭāya pratipaditam |*
yathāmati hr̥di prītyādhā(ra)ṃ vidvajjanais sada | hariḥ om |
āvarṇivyākhyānam samāptam || śrīmahātripurasundaryyai
namo namaḥ || ... śrīmahādevyai namo namaḥ

74.

WHISH No. 74.

Size: $12\frac{1}{4} \times 1\frac{1}{4}$ in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyaṇātha Dīkṣita* of the
Vādhūla family; Pariccheda I: the *Varṇāśramadharma-nir-*
ṇaṇa. See Burnell, Tanjore p. 134.

It begins:—*śuklāmbaradharam viṣṇum śaśivarnāṁ catur-*
bhujam : prasannavadanan dhyāyet sarvaviḡhnopaśāntaye :
amke vihāriṇam anukṣaṇam adriḡyās tam kevalam kala-
bham atbhutam āśrayāmaḡ : nityam ya eṣa bahubhir
nijasevakānāṁ pratyūhapaṇḡjakabalaiḡ paritoṣam eti : pā-
rāvatividhimukhāvalisaṇḡbapaṇḡkter : mmavavilinajanamā-
nasarājahamsam : yogeśvarair api vimṡsya nijasvarūpā
vāti(read vāṇī?)śvari diṣatu me vacasāṁ samṡddhiṁ : śara-
bham upaimi sādhu sevyam sadayam kaccana devatāvi-
śeṣam : . . . daśakaṇṡharūpam vande daśasyandana nanda-
nāmi (read "syandanan namāmi?) : Vaidyanāthaddhvarinā-
madāso Vādhūlavamśajah : smṡtimuktāphalam nāma kurute
sārasaṁgraham : uruvistaradharmmaśāstravārdḡher upalab-
dher mmahatā pariśrameṇa : śravaṇeṣu nidhyatam kim
anyaiḡ smṡtimuktāphalam ekam eva satbhiḡ : kva nu vi-
śakalitan tu dharmmaśāstram kva ca punar ākalane mama
pravṡtṡtiḡ : sa kaḡamatijūṣas tathāpi santas satatam idam
mama sāhasam sabantam : tatrāḡau dharmmapramāṇāṇi
nirūpyante : Manuḡ : vedokhilo dharmmanūlam : etc.

F. 10b:—*atha smṡtikartṡnirūpaṇam :* F. 11b:—*atha*
dharmmadeśāḡ : F. 21b:—*atha srṡṡṡiḡ :* F. 36:—*iti yaja-*
nam : atha yājanan nirūpyate : F. 39:—*ity addhyayanam :*
athāddhyāpanam : F. 63:—*iti dānam :* *atha pātranirūpa-*
nam : F. 78b:—*atha kṡatriyadharmmaḡ :*

F. 86:—*iti brāhmaṇaśraīṡṡṡṡyam :* *atha jātivivekaḡ :*
F. 111:—*iti yajñopavitanirmmāṇādi :* *atha daṇḡadhāraṇam :*
F. 149b:—*iti snātakadharmmaḡ :* *atha vivāhaḡ :* F. 170:—
atha brāhmaṇādivivāhabhedāḡ : F. 195:—*garbhinīdhar-*
mmaḡ : F. 196b:—*atha vidhavādharmmaḡ :* F. 201:—*iti*
strīdharmmaḡ : *gṡhasthadharmmān āha Dakṡaḡ :* F. 209b:—
atha yatidharmmaḡ : F. 224b:—*atha gurvādinirūpaṇam :*
F. 245:—*atha bhikṡācaryyā :*

It ends:—*Vyāsaḡ : mokṡāśramam yaś carate yathoktam*
śucis sam (read san) samkalpitabuddhiyuktaḡ : anindhanam
jyotir iva praśāntam ya (read sa) brahmabhāvam śrūyate
(read śrayate) dvijātir iti¹ : iti Vaidyanātha - Dikṡita-

¹ See Mahābhārata XII. 192, 6.

viracite smṛtimuktāphale varṇāśramadharmmanirupāṇan
nāma prathamah paricchedah || hariḥ om || śṛgurubhyo
namah ||

75.

WHISH No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 79 leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

Character: Grantha.

The *Grhyavṛtti*, a Commentary on the *Khādīra-Grhyasūtra* or *Drāhyāyaṇa-Grhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work, see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto grhyākarmmāṇi | athānantaram | kas-
mād anantaram deva savitar ityādimantravacchakḥādhyā-
yanānantaram yattetta nādhītavedasya mantraparijñanat
vakṣyamāṇeṣu vākyeṣu karmmanuṣṭhānayogyataya pratipa-
ttum aśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36 b):—pañcamah khaṇḍah ||
iti Rudraskandhakṛtāyām grhyavṛtttau prathamah paṭalah ||

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the
IIIrd Paṭala:—sthālīpākasya pūrṇapātram yathotsāhani-
vṛtyarttham | carutantraprakṛtir ayam homah || tritīyasya
paṭalasya caturtthah khaṇḍah || navamīn daśamīm vānva-
ṣṭakyaṁ || hariḥ om || śubham astu | *etc.*

76.

WHISH No. 76.

Size: $18\frac{5}{8} \times 2$ in., (1) + 132 + (1) leaves, from 9 to 11 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.'
The MS. may be about 50 or 80 years older.

Character: Grantha.

* Read with Ind. Off. MS.: yatonadhītavedasya mantraparijñanat.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda - Purāṇa*, viz., the *Śivamahātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavalkyakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśvaram paramatatvam ādimaddhyāntavarjjitam | ādhāram sarvabhūtānām (a)nādhāram avikriyam anantānandabodhām-bunidhim atbhutavibhramam | ambikāpatim iśānam anīśam praṇamāmy aham | satrāvasāne munayo viśuddhabhṛdayā bhr̥śam | naimiṣiṣyā mahātmānam āgatam Romaharṣaṇam | dr̥ṣṭvā yathārham sampūjya prasannendriyamānasāḥ | papracchus samhitām enām Sūtam paurāṇikottamam | evam pr̥ṣṭo munisreṣṭhaiḥ Sūtas sarvārtthadāyinam | mahādevam mahātmānan dhyātvā Vyāsaṁ ca bhaktitaḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) samhitām vedasammitām | śrī-Sūtaḥ | brāhman purāṇam prathamam dvitīyam pātmanam ucyate | tṛtīyam vaiṣṇavam proktam caturttham śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyān tataḥ param | saptaman nāradiyāṁ ca mārkkandēyan tataḥ param | āgneyam navamam paścāt | brahmakaivarttam eva ca | tato laingāṁ ca vārāhan tata skādam anuttamam | vāmanākhyān tataḥ kaurmmam matsyan tatparam ucyate | gārudākhyān tataḥ proktam brahmāṇḍan tatparam viduḥ | granthatas tu caturllakṣam purāṇam munipuṁgavāḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyām śivamahātmyakhaṇḍe trayodaśoddhyāyah ||

F. 132:—iti yajñavaibhavakhaṇḍe tricattvāriṁśoddhyāyah || Sūtaḥ | athātas sampravakṣyāmi dravyaśuddhim samāsataḥ | etc.

It breaks off (f. 132b) in the middle of the 44th Adhyāya with the following words:—aśuddhyā[śu a]śuddhavad bhāti śarīrādes tu cetanaḥ | vyavahāre yathā candro niścalopi calaty api |

77.

WHISH No. 77.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

The *Ratnāpaṇa*, a Commentary, by *Kumārascāmīn*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra*, in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhām-gadantāvalō gaṇḍābhogavilolupān aligaṇān kaṇṇāṇcalaś cālayan | yatpādāmburubāvalambaśaraṇāḥ pūrve pumāmsastraya(s) trailokyasthitisargasamhṛtividhau nirvighnasiddhodyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajam svopajñam vāṇmayam yasya vihāragṛhavedikā | ** nīm (read vāṇīm)¹ kāṇabhujīm ajīgaṇad avāśāsīc ca vaiyyāsikim antas ta(n)tram aramsta pannagagavīkumbheṣu cājāgarat vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd yadupajñam eva viduṣām saujanyajanyam yaśah | [s]triskandhaśāstrajaladhīm culukīkurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādrśah | kolacalapeddāyāryyah (read Kolācala-Peddācāryah?) pramāṇapadavākyaaparadrśvā yaḥ vyākhyātanikhilaśāstrah prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpanamraḥ | svāmī vipaścid vitanoti tīkām pratāparudrīyarahasyabhettrīm | puṇyaślokaḡuṇoktiśāṇakaśaṇād uttejanālam-bhitam sañjagrāha rasādiratnanicayam vidyāvināthah purā sohan tad vyavahārahetum adhunā kiñcit karomy āpaṇan tatrānugrahamūlyatobhilaṣitam gṛṇhantu dhanyā janāḥ yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nāmūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavān Vidyānāthanāmā mahākavir alaṃkāraśāstram ārabhamāṇah, etc.

¹ See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46. — iti pratāparudravyākhyāne ratnāpanākhyāne kāvyasvarūpan nirūpanan nāma dvitīyam prakaraṇam ।

F. 139. — pratāparudravyākhyāne ratnāpanākhyāne gupan nirūpanan nāma saṣṭhaprakaraṇam ।

It ends:—vistarabhīrubhir uparamyata iti sarvam avadātam । iti pratāparudrīyavyākhyāne ratnāpanākhyāne miśrālamkāran nirūpanan nāma navamaṁ prakaraṇam । pratāparudrīyavyākhyānam samāptam । śrīguruḥ, etc.

78.

WHISH No. 78.

Size: $12\frac{1}{2} \times 1\frac{1}{2}$ in., 94 + 57 + 86 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Bhāṣyaratnāprabhā*, or gloss on Śaṅkara's Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by Govindānanda, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhinī*. This appears to be annotations on the *Sūtra Bhāṣyam* of Sankara Āchāryyah". See below No. 93.

It begins:—yam iha kāruṇikam śaraṇam gato hy arisa-hodara āpa mahat padam । tam aham āśu harim varam āśraye janakajāmkaṁ ana(n)tasukhākṛtiṁ । Vibhīṣaṇorisahodropīty anvayaḥ (.) śrīgauryyā sakalārtthadan nijapadāmbhojena muktupradam praudham vighnavanam harantam anaghaśrīduṇḍitūṇḍāsinā vande carmmakapālikopakaraṇai(r) vairāgyasaukhyāt paran nāstīti pradiśantam antavidhuram śrīkāśikeśam śivam । pradiśantam upadiśantam । yatkṛpālavamātrena mūko bhavati paṇḍitaḥ । vedaśāstraśarīrāntām vāṇīm vīṇākarām bhaje । kāmākṣīdugdhapracurasurasu-

tanu¹ prājyabhojyātipūjyaśrīgaurīnāyakābhitprakāṭana - Śi-
varāmāryya-labdh[v]ātmabodhaiḥ śrīmat-Gopālagurubhiḥ pra-
kāṭitaparamādvaitabhāsās[t]mitāsyā - śrīmat-Govindavāṇica-
raṇakamalago nirvṛtoham yathāliḥ | mokṣapurīyām śrī-
kāñcyām śrīkāmākṣyā dattam pāyasam devair api stutam
prājyam sampūrṇam prakṛṣṭājyayuktam vā yat bhojyam
anna(m) tenātipūjyāś Śivarāmayoginah kiñca śivas cāsau rā-
maś ceti svanāmnā śrīgaurīnāyakayor abhedam prakāṭayanti
tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvatī-
bhiḥ tair ity artthah Śaṅkaram bhāṣyakṛtam prānamya Vyā-
sam harim sūtrakṛtāñ ca kurve śrībhāṣyatīrtthe parahamsatu-
ṣṭyai vāgjālabandhacchidam abhyupāyam (.) atra bhāṣye, etc.

F. 20:—prathamavarṇakam ||

F. 32:—caturtthavarṇakam || prathamāsūtram samāptam ||

It ends:—ātmaniścayāt ān maryyādāyām pramātrtvasya
kalpitatvepi pratyakṣādiviṣayāvādhāt prāmāṇ(ya)m iti bhā-
vah || om rāmanāmnī pare dhāmni kṛtsnāmnāyasaman-
vayah kāryyatātparyyabādhena sādhitāś śuddhabuddha-
ye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahvṛcabrāhmaṇopaniṣadvivarana*, or *Aitareyopani-
ṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*,
by *Śaṅkara* (ff. 70—94b). Printed in the Bibliotheca Indica.
vol. VII, Calcutta 1850.

It begins (f. 70):—om parisamāptam karma saha para-
brahmaviṣayavijñānenaiṣā karmaṇo jñānasahitasya parā
gatiḥ ukthavijñāna[sa]dvāreṇa[no]pasamhṛty etat (read 'sam-
hṛtātat?') satyam brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke
sarvān kāmān āptvāmṛtas samabhavas samabhavat ity upa-
stam (?) iti || iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrī-
matparamahamsaparivrājakācāryasya śrīmac - Chāṅkara-
bhagavataḥ kṛtau bahvṛcabrāhmaṇopaniṣadvivaranaṁ sam-
pūrṇam || gurubhyo namaḥ || aitareyopaniṣatbhāṣyam sa-
māptam ||

¹ For dugdhapracura the metre requires — —. The Edition
reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbharya Grhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the *Śāṅkhāyana-Grhyasūtra*. See *Indische Studien*, vol. XV. p. 4 seq.; *Sacred Books of the East*, vol. XXIX. p. 6 seq.

It begins:—*utthāya prātar ācamyāhar aha svāddhyāyam adhyātādya no deva savitar iti dve, etc.* (see *Śāṅkhāyana-Grhyasūtra* I. 4).

F. 12 b. 13:—*iti kauṣītakagrhye prathamoddhyāyah :*

F. 19:—*iti kauṣītakagrhye dvitīyoddhyāyah : śrigura°... pindapitṛyajñe aparāṇhe amāvāsyaṃ, etc.*

F. 21:—*iti kauṣītakagrhye pindapitṛyajñavidhiḥ :*

The last chapter contains Mantras with accents (the udatta only being marked by the sign ~ placed on the top of the letters), beginning:—*āyusyaṃ varccasyaṃ rāvaspōsam autbhidam : idam hiraṇyaṃ varccasvaj jātṛvā viśatād mām : 1 :* (See *Mantrapāṭha*, II. 8; *Āśv. Grhy.* III. 8. 21.)

It ends (f. 23):—*priyam mā kuru devēsu priyam mā brahmaṇe kuru . priyam viśveṣu bhūtēsu māyi dhehi rucā-rucam . hariḥ om etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbharya-Grhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—*natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamam : guhyaṃ tadīryaṃ samkṣīpya vyākhyāyai bahuvismṛtam : yathākramam yathābodham pañcāddhyāyasamanvitam : vyākhyātam vṛttikārādyai śranta-smārttavicaṅkṣaṇaiḥ : utthāroṣasy athāplutya sādhyam karma samāpya ca : kurvita nityam svāddhyāyam ārabhyādyaṃ na (sic) ity ar)thah :*

F. 43 b (= f. 20 b):—*grhye kauṣītakiyesmin etad uttariyasammataḥ vyākhyātaḥ kārikārūpā pūrvāddhyāyasasañcitā (sic) : hariḥ om etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—*dakṣiṇertthañ ca gurave dadyāt sviṣṭakṛtādy atha na* (read *ṣṭakṛtadya-rthena?*) *śiṣṭakarmma samāpyāgnim upatiṣṭhec ca sanna-met ṣ hariḥ om etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—*uktāni vaitāni(kāni) grhyāni vakṣyāmaḥ, etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khaṇḍas) ends f. 22b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—*pātram palāśena vapām juhuyād iti vijñāyate* | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—*agnin nava Madhuśchandā Vaiśvāmitro, etc.*

It breaks off after Rv. X, 105:—*triṣṭub antyādya gayatri vā ṣ 5 ṣ ubhau bhūtām ṣ śṛigurubhyo namaḥ ṣ śṛimahātri-purasundaryyai namaḥ ṣ hariḥ om śubham astu śṛigaṇa-dhipataye namaḥ ṣ*

(7)

Lists of words, occurring in the *R̥gveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of *Parīṣiṣṭa* to the *Prātiśākhya* (ff. 55—86). In the margin of f. 55 it is wrongly described as '*Sarvānukramaṇī*'.

It begins (f. 55):—*gaṇādhipan namaskṛtya gurun devīḥ sarasvatīḥ ṣ sandigdhaçchedanāny ukta* (read *uktvā*) *vili-khyante padāny atha ṣ ejante ca visargānte pade ci parato yataḥ ṣ viḡṛhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ ya r̥jṛā mahyam māmāhe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrddhva*

ūṣuna ūtaye ubhā ūrūnanta dina bhūd ubhā u amśave
nakārānte makārānte parayoś ca tavargayoḥ ntanāde śat
tulyarūpā samhitātrāpi samśayah | etc.

It ends (f. 86b):—kanīyān | traṣṭā | avagra pañcadaśa |
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |
sindhūn | atiṣṭhan | sukarmmah | dharttāḥ | naḥ | avagra
caturdaśa | iti trīṇi | ṛbhur vibhvāḥ | ṛbhuh | agmata |
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |
śrīr naye | gnaś patnībhiḥ | daivena sindhubhiḥ | ye | rā-
jabhiḥ -

79.

WHISH No. 79.

Size: $11\frac{1}{2} \times 1\frac{1}{2}$ in. $1 \div 31 \div 131 \div 1$ leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1829. The MS. may be about
50 years older.

Character: Grantha, except ff. 1—67 b (Parāśara-Smṛti I—IV) which
are in Malayalam.

(1)

The *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-
yas.¹ This seems to be another recension of the work
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namaś tasmai yatprasādavivasvatā |
pratyūhaddhvāntavidddhvamsaḥ kriyate bhaktakarmmanām |
maḍiyarasanāraṃge naṭaneṣu samutsukāḥ | eṣā sarasvatī
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-
surapādapaḥ | etc.

It ends:—śrīmac-Chaṅkaradeśikasya caritaṃ stotraṃ pra-
bodhapradan nirddagdhākḥilapāpa(ca)ndanavipinam sam-
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās
sañcintayanty anvaham te labdhvā bhuvi sampadañ ca
sakalām ante labhantemṛtam | iti Śaṅkarācāryyacarite
deśikācāryyasāyujyaprapṛtir nnāma navamoddhyāyah | hariḥ
om | ācāryyavilāśas samāptaḥ | om |

¹ The author is *Gorindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutim paśyanti munayaḥ smaranti ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitaṁ bhuvi | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśarasmṛtāv asya (read asyām?) granthakṛptir vivicyate | dve kāṇḍe dvādaśāddhyāye ślokā aṣṭonaṣaṭśataṁ | etc. (See edition of the *Parāśarasmṛti* in the Bibliotheca Indica, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍālatām vrajet | iti | madyaṁ bahuvidhaṁ . . . agamyā bhāginyādayaḥ | spaṣṭam anyat | iti mahārājādhirājaparameśvaravaidikamārgappravarttakaśrīvīra - Bukkaṇabhūpālasāmmrājyadhurandharasya Mādhavāmātyasya kṛte Pārāśarasmṛtivyākhyāyā Mādhavīavyākhyāyās saṁgrahe prathamoddhyāyaḥ | śivāya namaḥ ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b, A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b, A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyayanakarmmāṇi dharmmaśāstram idan tathā | adhyetavyaṁ prayatnena niyatam svargagāminā || iti śrīmahārājādhirājaparameśvaravaidikamārgappravarttakaśrīvīra-Bukkaṇa-Mādhavāmātyasya kṛtau Pārāśarasmṛtivyākhyāyām Mādhavīavyākhyāyām dvādaśāddhyāyaḥ | karakṛtam aparādham kṣantum arhantu santaḥ || śrīmahātripurasundaryyai namo namaḥ . hariḥ om ||

80.

WHISH No. 80.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 196 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS. may be about 50 years older.

Character: Grantha.

The *Haribhaktisudhodaya* from the *Nārādīya-Purāṇa*, with a Commentary, in 20 Adhyāyas.

It begins:—śuklāmbaradharam viṣṇum śaśivarnān catur-
bhujam prasannavadanan dhyāyet sarvavighnopaśāntaye :
gurave sarvalokānām bhiṣaje bhavaroginām : nidhaye sar-
vavidyānām śrīdakṣiṇāmūrttaye namaḥ : yasya bhāvanayā
daityas tatāra bhavasāgaram : dustaran tad aham vande
nārasimham mahat param sakalasañcitan duritasamtati-
śamanadvāarakaprāripsitaparīsamāptiphalakaparadevatānu-
ddhyānalakṣaṇam maṅgalam anuṭiṣṭhati : ekam yaj jana-
yatīti ekam yaj janayātīti : ekam yaj janayaty anekatanu-
bhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid api
vā noptan na siktañ jalaiḥ : kālenāpi na jiryate huta-
bhujā no dahyate klidyate nātbhis tat sakalasya bījam
aniṣam brahmābhiyan dhīmahi .

F. 10b:—iti śrīharibhaktisudhodaye savyākhyāne pratha-
moddhyāyah :

F. 105b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne ekādaśoddhyāyah :

It ends:—Śaunakādīn naimiṣiṣyān brahmasūnus tirodadhe :
brahmasūnur Nāradaḥ . etan Nāradiyapurāṇaśravanaka-
thanayoh phalam āha ya idam iti : ya idam śruṇuyān
nityam haribhaktisudhodayam : kathayed vā sa pāpaughair
mmukto mokṣaṇ ca gacchati . śaktyaddhyātmake tat asakṛt-
śravanādinoktasāadhanadvārā mokṣas siddhyatīti sarva(m)
samañjasam . iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne viṃśoddhyāyah śrīkṛṣṇāya namaḥ . etc.

81.

WHISH No. 81.

Size: 12½ × 1½ in. 1 + 110 + 86 + 1 leaves. 8 lines on a page.

Material. Palm leaves.

Date. Entry by Mr. Whish dated 5th January 1830 Tellicherry.

The MS. may be about 50 years older.

Character. Grantha.

(1)

The *Velāntasūtra*, or *Velāntasūtraprakaraṇa*, by *Sadā-
nanda* (fl. 1-17).

It begins:—on namo nṛsimhāya | akhaṇḍam saccidānanda-
dam avānmanasagocaram | ātmānam akhilādhāram āśraye-
bhiṣṭasiddhaye | artthatopy advayānandān atī[m]tadvaita-
bhānataḥ | gurūn ārāddhya vedāntasāra(m) vaksye yathā-
mati | vedānto nāmopanīṣat pramāṇan tadupakārīṇi śārī-
rakasūtrādīni ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi
śruteḥ || iti paramahamsaparivrājakācāryya-Sadānandakṛtau
vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindā-
bhyān namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* etc.),
by *Vidyāranya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe dr̥ṣṭam avasthānān
catuṣṭayam | paramātmāni vijñeyan tathāvasthācatuṣṭayam |
yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (i) cidan-
taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahamsaparivrājakācāryyaśrī - Vidyā-
raṇyamunivaryyaviracitam citradīpākhyam prakaraṇam
sampūrṇam || śrīlakṣmīnṛsimhāya namaḥ ||

F. 56:—iti śrīmatparamahamsaparivrājakācāryya - śrī-
Vidyāranyatīrthamunivaryyeṇa viracitam kūṭasthadīpā-
khyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the
Tattvaviveka f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-
viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jīvadvaita*
f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in
five *Adhyāyas*) f. 110.

It ends:—tatvamos saṃgatau satvaram dvaitapāroksya-
varjitaḥ | viruddham | dasatyāgāt pūrvabodho pariṣyate(?) ||
hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by
Kālidāsa, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati | *etc.*

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—ama iaṁ hmi | āryya iyaṁ asmi | and:—suvihidampaoadāe amamsa na kiṁ vi parihāvaṁsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati |

F. 13b:—iti pratyabhijñānaśākuntale prathamomkaḥ || The Vidūṣaka's speech at the beginning of the 2nd Act begins:—hā hadohmi | eamsa miaāsīlamsa ramṇo vayamsa-bhāveṇa | hā hatosmi | etasya mṛgayāśīlasya rājño vayasya-bhāveṇa | aaṁ miao aam varāho | etc.

The 2nd Act ends f. 23b, the 3rd Act f. 33b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—iti pratyabhijñānaśāku(ṇṭa)le saptamomkaḥ | hariḥ om || śrīguruḥ . . . || Śākuntalam samāptam |

82.

WHISH No. 82.

Size: $11\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by *Śrīnivāsācārya*, son of *Timmaya Ārya*, of the *Vaikhānasa* family.

It begins:—lakṣmīm vas sutarān tanotu madhukṛllakṣmīmukhāmbhoruho bhaktābhiṣṭavarapradānanipunaś Śeṣādrīcūḍāmaṇiḥ | . . . Vaikhānasānvayapayodhimṛgā(ṇ)kamūrtti śrīkauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayamvarapatir mmahān | anvartthanāmā vikh-yāta-Śrīnivāsagunākaraḥ | (yam) Śrīnivāsam akhilāgamasāra-sindhukumbhotbhavam budhajanāḥ parikīrttayanti | soham vicāryya bharatādimunipraṇītam śāstram kavīndraracitāni

ca nāṭakāni | nyāyaṃ Phaṇīndraphaṇitīṃ ca kapiṇjalaṃ
ca¹ Kāṇādatantram atha Jaiminīnā kṛtāṃ ca | ṭikānta
(read ṭikāṃ karomi?) viduṣāṃ paritoṣaṇāya śākuntalasya
Phaṇīśailapateḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanam
nātra kutracit | pūrvasūribhir ukteṣu sārāṇ uddhṛtyācamate
(read °badhyate?) | etāṃ sajjanaraṇjanakṣamagunopetā-
maghāṃ ṭikāṃ yatnavatā mayā viracitāṃ. *etc.*

F.30:—iti śrīramaṇa-Vemkaṭeśācaraṇāmbujasamārādhaka-
Timmayāryyaputreṇa sakalakalāpakuśalena Vaiḥāna(sa)ku-
lāvatamsena Śrīnivāsācāryyeṇa viracite prauḍhavedye sāhitya-
sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ |

It ends:—iti śrīramaṇa-Vemkaṭeśācaraṇāmbujasamārā-
dhaka-Timmayāryyaputreṇa sakalakalākalāpakuśalena Vai-
khānasakulāvatamsena Śrīnivāsācāryyeṇa viracite prauḍha-
vedye sāhityasarvasvasamākhyāne Śākuntalāvyākhyāne
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallisameta-
śrīcandramauleśvarasvāmisaḥāya | ... śākuntalāvyākhyānam
samāptam ||

virodhisaṃjñāṃ samprāpte hāyane mārگاśīrṣake | māsi
hy āśleṣasaṃjñāyāṃ tārakāyāṃ kṛter(?)dine | tithau pañ-
camasaṃjñāyāṃ Rāmakṛṣṇasya sūnunā Raghunāthena vi-
duṣā likhitam bhadram astu vaḥ || hariḥ om *etc.*

83.

WHISH No. 83.

Size: $19\frac{7}{8} \times 1\frac{3}{8}$ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'.
The MS. seems to be fairly old, 17th or 18th century.

Character: Grantha.

Injuries: The MS. has been damaged by insects on ff. 17—32
(f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103
seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by *Vemkaṭanātha*, in 66 chapters.
Mr. Whish describes it as the 'Xata-Dūṣiṇī; or refutation

¹ For ca kapiṇjalaṃ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavitārkkika-kesarī | vedāntācāryyavaryyo me sannidhattām sadā hr̥di | samāhāras sāmnam pratipadam rcān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitatir bodhajaladheḥ | kathādarppakṣu-bhyatkalikathakakolāhalabhavam hara tvan tad dhvāntam hayavadanahelāhalalah | idam prathamāsambhavatkumati-jālakūlamkaṣā mṛṣāmataviśānalajvalitajīvajīvātavaḥ | kṣa-ranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvatīcikurabandhasairandhrikāḥ | prācīm upetya padavīm yatirājadr̥ṣṭām yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idam śukayāt paṭhantaḥ pracchanna-bauddhaviḥaye parito yataddhvam | pādāhaveṣu nirbhattum vedamārgavidūṣakān | prayujyatām śaraśrenī niśitā śatadū-ṣaṇī | tatra tāvac chāstrārambhe | etc.

F. 3:—iti kavitārkkikasimhasya sarvatantrasvatantasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadū-ṣaṇyām brahmaśabdavṛttyanupapattivādaḥ prathamah ||

F. 38b:—iti śatadūṣaṇyām nirviśeṣaviśayanirvikalpaka-bhaṅgavāda ekādaśah ||

F. 64b:—iti śatadūṣaṇyām samvidanutpattidūṣaṇavāda ekaviṃśah ||

F. 95:—iti . . . ātmādvaitabhāvaḥ ṣaṭtriṃśah ||

F. 128:—iti . . . vikalpāpramāṇyabhaṅgoṣṭācatvāriṃ-śah ||

It ends:—na cāsti samvāda iti darśitam iti || iti kavi-tārkkikasimhasya sarvatantrasvatantasya śrīmad-Vemkaṭa-nāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate sūtrasvārasya bhaṅgaḥ ṣaṭṣaṣṭitamah || hariḥ om śrimate vedāntagurave namaḥ śrīkavitārkkikasimhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetam jñānānandamayam mahah | etc.

84.

WHISH No. 84A.

Size: $14 \times 1\frac{7}{8}$ in., (2) + 134 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsam Vasiṣṭhanaptāram Śakteḥ pautram akalmaṣam | Parāśarātmajam vande Śukatātan taponidhim | Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca Yudhiṣṭhiraḥ | tat sarvam kathayasveha kṛtavanto yad uttaram | Vaiśampāyanaḥ | kṛ ***** (blank) kurupravīrās tathābhimanyor mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās sabhām virāṭasya tatobhijagmuḥ | *etc.*

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ | Vaiśam | tam bhuktavantam, *etc.* (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho daivair api durutsahaḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṁ yadi te kiñcit vācā vidura vidyate | dharmmam śuśrūṣate brūhi vicitrāṇi vibhāṣase | *etc.*

F. 77:—iti śrī-udyogaparvaṇi caturṇnavatitamoddyāyaḥ | Vaiśam | vidurasya vaca śrutvā praśritam puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanah | śrīkrṣṇah | yathā
brūyān mahāprājño, etc. (v, 93 Bombay).

It ends:—vādayanti sma samhr̥ṣṭās sahasraśataśo narāḥ |
ity udyoge mahābhārata śatasahasrikāyām samhitāyām
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatīśata-
tamoddhyāyah || mātṛkādoṣato vātha likhitur ddoṣatotha-
vā | nyūnātiriktaḥ granthaḥ samśoddhyas satbhir aṅgaḥ |
hariḥ om, etc.

86.

WHISH No. 85.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on
the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda*,
by *Sāyaṇa*, in 2 chapters. This is MS. 'C', used by Dr.
Heinrich Stöner for his edition of the *Mantrabrāhmaṇa*
(Inaugural-Dissertation zur Erlangung der Doctorwürde),
Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārtthako-
vidān | yatprasādēna jānanti pravaktum mādr̥śā api | sadā
samatvavaiṣamyānirābādhatvāhetubhiḥ | ccha(read cchā)-
ndogyamantrabhāṣyam vai Guṇaviṣṇor vidhāsyate | ahaṁ
padyaviśālārtthapramāvākyaoptivīsvataḥ¹ | tathāpy āśraya-
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety
ādi | yajustrayam pariṣecane viniyuktaṁ adityādidēvatākam
aditir devatā sāpi sarvatra karmmany anujñānan dāsyati | etc.

F. 41b:—vedārtthasya prakāśēna tamo hāddi vākarah su-
sthirām anugr̥hātu (sic) vidyātīrtthamaheśvarah | śrīmadr̥-
jarājaparamēśvaravaidikamārgappravarttaka - śrīvira - Bukka-
bhūpālasā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-
dhaviye vedārtth[y]aprakāśe sāmabrāhmaṇabhāṣye mantra-
parvaṇi prathamoddhyāyah || yasya niśvasitā vedā, etc.

¹ Stöner reads: yady api śāstrārthapramāvākyaoptiviplavah.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-
yan | pūjyāmaś caturō vedān vidyātīrtthamuniśvaram || iti
śrīmatrājādhirājapārameśvaravaidikamārgapravarttakaśrīvī-
ra-Bukkabhūpālasāmmrājyadhurandhareṇa Sāyaṇācāryyena
viracite Mādhaviye vedārtthaparakāśe cchandogamantra-
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ
khaṇḍaḥ || śrīgurucarāṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-
hmaṇa* of the *Sāmaveda*, in 2 Pāṭalas, containing the
Mantras prescribed by the *Gobhīla-Gr̥hyasūtra*. See Dr.
Stöner's Dissertation, p. xl.

It begins:—deva savitaḥ pra suva yajñam pra suva
yajñapatiḥ bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituse janāyā (sic) mā gām anā-
gām adhitām (read aditim?) vadhiṣṭa om utsrjātā || man-
tra[m]parvaṇi dvitīyaḥ pāṭha(h) samāptam || hariḥ || man-
trapāṭha samāptam ||

87.

WHISH No. 86.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 69 [really 68, as f. 68 is missing] leaves,
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Drona-Parvan* (VII),
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvaujobalavīr-
yyaparākramam | hatan devavratam śrutvā pāñcālana
śikhaṇḍinā | etc.

F. 67:—iti dronaparvaṇi dvātrimśoddhyāyaḥ || dvitīyopa-
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the
words:—śiśunaikena samare dviṣaṭsainyāni vai mayā | adya

drakṣyanti rājānaḥ kālyamānāni sampāśaḥ : Yudhiṣṭhiraḥ :
evan te bhāṣamānasya balam saubhadra varddhatām : yas-
tvam utsahase bhettum droṇānikam su. See VII, 35,
26—29.

88.

WHISH No. 87.

Size: $15 \times 2\frac{1}{4}$ in., (1) + 129 + (2) leaves, on an average 14 lines
on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3rd 1831
Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasamhitā* of
the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-*
Kāṇḍa in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in
15 Adhyāyas (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in
7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in
35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devam gajavaktraṁ catur-
bhujam picaṇḍilam ahaṁ vande sarvavighnopaśāntaye : . . .
purā kāñcyāṁ catu(r)vaktraḥ tatāpa paraman tapaḥ sraṣṭu-
kāmaḥ prajāś sarvāḥ kṛpayā paramesituh tasmin mahe-
śacaranaparicaryyāparāyane munayaḥ katicit punye sthitvā
gārbhasthya uttame etc.

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasam-
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe sūtamunisam-
vādo nāma prathamoddhyāyah :

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasam-
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe pañcāśoddhyā-
yah : śivāya namaḥ hariḥ om sambhava-kāṇḍas samāptah :

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañca-
daśoddhyāyah āsurakāṇḍas samāptah :

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakā-
ṇḍe saptamoddhyāyah : śrīsāmbhāya parabrahmaṇe namaḥ :
om tat brahmārpanam : om śubham astu vīramāhendrakā-
ṇḍas samāptah :

It ends (f. 129b):—om ity ādimahāpurāṇe śrī-kāṇḍe śaṃkarasamhitāyām śivarahasyakhaṇḍe yuddhakāṇḍe sūrapatmasamhāro nāma pañcatrīṃśoddhyāyah . . . yuddhakāṇḍas samāptaḥ || yādṛśaṃ pustakan dr̥ṣṭvā | etc.

89.

WHISH No. 88.

Size: $11\frac{1}{4} \times 1\frac{1}{8}$ in., (2) + 84 + (15) + 108 + (6) leaves. 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratāparudrīya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālaṃkāras*.

It begins:—vidyākairavakaumudīm śrutiśirassīmanta-cūḍamaṇin dārān patmabhuvāś trilokajananīm vande girān devatām | yatpādābjanamaskriyās sukṛtinām sārāsvatāprakriyābījanyāsabhavo bhavanti kavitaṇāṭyaikajīvātavaḥ

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe alaṃkāraśāstre nāyaka-prakaraṇaṃ samāptaṃ |

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe sa-bdālaṃkāra-prakaraṇaṃ | athārtthālaṃkārah |

It breaks off (f. 84b) with the words:—upamānopameyasādhāraṇa-dharmmasādr̥śyapratipratipāda-kānām prayoge pūrṇā | See f. 74b in the lithographed edition of the *Pratāparudrīya* (published at Poona 1849, Śake 1771).

(2)

The *Śivārcanaśiromaṇi*, a manual of Śaiva worship, by *Brahmānandanātha*, a pupil of *Lokānandanātha*, composed by order of *Amṛtānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāmsy anekāni janānām yatprasādataḥ | mātāṅgavadanam vande devīm tripurasundarīm | yasya svātmābodbodhayavigatamahāmohagāḍhāndhakārās sanmārgan darśayantaḥ khalu carañajuṣām santi cānte vasantāḥ | satyam brahmeti dehādy akhilam idam asad veti śāntāvadanta śrī-Lokānandanātham guruvaram anīṣam bhāvaye sām̐bamūrttim || ... Amṛtānandanāthasya niyogāt tasya dhīmataḥ | śrī-Brahmānandanāthoham hitāyālpadhīyām api | śrī-Lokānandanāthasya śiṣyavargapurogamah | tantrāṇy ālokyā sarvāṇi kulārṇavamukhāni ca | ārabhe vi-staram karttum śivārccanaśiromanīm | śāntās santas samīkṣyaitat santu santuṣṭamānasāḥ | sād̐hako rajanīturyyayāme vibuddhvā cāvaśyakam kṛtvā hastau pādaḥ ca prakṣālyācamya | svāsane samupaviśya pūjāmūrtter nirmmālyam visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthaśiṣyeṇa Brahmānandanāthena viracite śivārccanaśiromanau prathamollāsaḥ |

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the 4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama siddhim kuru priye | apavitram parityajya sād̐hake siddhim arpayā | sarvapātramaye devi sudhārūpe namostu te |

90.

WHISH No. 89.

Size: 13⁵/₈ × 1⁷/₈ in., 97 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

The *Adhikaraṇaratnamālā*, by *Bhāratī-tīrtha*, incomplete. Printed under the title *Vyāsādhikaraṇamālā* at the end of vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the *Vedānta-Sūtras* (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānam vidyātīrtthasvarūpiṇam | Vayyāsikī (read Vaiyāsikī) nyāyamālā ślokaḥ sam-grhyate sphuṭam | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparīpālanāya ca[ra] viśiṣṭeṣṭadevatātātvaṃ gurumūrttyupādhiyuktamanaskṛtya (read °am namaskṛtya) grantham pratijānīte pranamyeti Vyāsenā proktā Vaiyyāsikī | etc.

F. 3b:—tatra śāstrasya prathamam sūtram athāto brahmajijñāsā || prathamādhikaraṇam āracaya(ti). etc.

F. 12:—prathamasyāddhyāyasya prathamah pādaḥ vā-sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahamsaparivrājakācā(r)yya-Bhāratīrthapraṇītāyām adhikaraṇaratnamālāyām prathamāddhyāyasya caturtthapādaḥ ||

It breaks off after the 7th Adhikaraṇa in Adhyāya IV, Pāda 2 with the following words:—saptamā + ti | jñasya vāgādaya svasvahetau līnāḥ | parethavā agniṃ vāg ity ādiśāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter vidvaddr̥ṣṭyā layaḥ pare | anyadr̥ṣṭiparam śāstram gniṃ vāg ity udāhṛtaṃ tatvajñāni no vāgādayaḥ prāṇā vilīyamānāḥ prātisvikeṣu kāraṇeṣu vilīyante na tu mahātmani yatrāśya puruṣasya mṛtasyāsti vāg apy eti vātam prāṇas cakṣur ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavido dr̥ṣṭyā paramātmāny eva paya. (See edition p. 72.)

91.

WHISH No. 90.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Gr̥hyapariśiṣṭa*, a compendium of domestic rites. It is incomplete, and the name of the author is not mentioned.

Amongst the authorities quoted are Śātyāyani (ff. 6, 65), Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki (f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), aṅkurārpanavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasamhitāyāḥ kalpa (f. 13), mahābhīṣekavi° (f. 13), śatābhīṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), grhaśāntivi° (f. 18), aṅkuraśya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), grhārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhīṇivi° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāṇḍīmukhaśrāddha (f. 44), piṇḍapitṛyajñavi° (f. 45b), kṛcchravi° (f. 56b), cāṇḍrāyaṇa (f. 58b), sarpasānti (f. 68).

It begins:—athātaś śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavītaṃ śīrasi dakṣiṇakarṇe vā kṛtvā mṛttikā grhṇāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātaś Śāṭyāyaniproktāni grhyāgniprāyaścittāni vyākhyāsyāmo, *etc.*

The 1st Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti grhyapari(śiṣṭe) dvitīyaprapāṭhake ekona-
viṃśaḥ khaṇḍaḥ || athātaś sampravakṣyāmi karma prṣṭa-
(read vṛṣṭi?)pradāyakam | Śālihotreṇa muninā prokta(m)
lokaḥ hitāya ca |

F. 61 (II, 40 begins):—athātaś sampravakṣyāmi vivāham
pipalasya tu | mārgaśīrṣe māghamāse vaiśākhe kṛttikepi
vā | vivāha(m) kārayed evaṃ pipilasya mahāphalam | vṛkṣa-
dvayam pratīcyaṇ tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti grhyapariśiṣṭe kārīkāyām Śāṭyāyaniprokta-
sarvāriṣṭasānti |

F. 66b:—iti grhyapariśiṣṭe kārīkāyām Raurukīṇā viracita-
vidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarppasāntis samāptā || sarpasānti-
homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan
doṣam kālarūpi vyapohatu svāhā | suryyāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dīkṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālanaṁ dharmmaḥ | tac ca duṣṭanigrahaṁ antareṇa na sambhavati | duṣṭaparijñānaṁ ca na vyavahāreṇa vineti vyavahāradarśanam aharahaḥ kartavya(m) ity uktam (1) vyavahārān nṛpaḥ [] paśyet sabhyaiḥ parivṛtonvahaṁ iti | sa ca vyavahāraḥ kīdrśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpam netavyaḥ mocanīya ity artthaḥ | evaṁ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadīkṣitīyoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ || śrīgurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size: $15\frac{3}{8} \times 1\frac{7}{8}$ in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Vemkuśā, a lady of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍaderamiśra*, a pupil of *Viśveśvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas
satām mude tanute tatprasādena samkṣiptām bhāṭṭa-
dīpikām iha khalu nikhilapumartthān artthasādhana-
dharmmādharmmau sāmṅopāṅgavedāddhyāyanaikasama-
dhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti
tatpradarśanāya paramakāruṇiko bhagavān Jaiminir ācā-
ryyas sakalavidyopakāridharmmamīmā(m)sām athāto dhar-
mmajijñāsety ārabhya vidyate vānyakālatvād yathā yājñā
sampraīṣa ityantaḥ sūtrair baṅca(read °h pañcā?)dhika-
raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṣi-
cakāra ; adhikarāṇaṇ tu vedavat ṣaḍaṅgam | yad āhuḥ vi-
śayo viśayaś caiva pūrvapakṣas tathottaram | samgatis ceti
pañcāṅgam prāñcodhikarāṇam viduḥ iti prayojanaṇ ceti
*** (blank) samgatiprasaṅgādibhēdāt bahuvīdhā | tatredam
ādyam adhikarāṇam athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām
prathamasyāddhyāyasya caturtthaḥ pādaḥ | addhyāyaś ca
sampūrṇaḥ ?

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98,
the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII,
4, 41 sqq.:—prabhutvāt : prasāṅgāt brāhmaṇasyaivā-
rtvijyam uta trayāṇām api varṇānām iti cintāyām . . .
brāhmaṇasyaivārtvijyam iti siddham | tad evaṇ nirūpita-
dvādaśabhir addhyāyair ddharmmādharmmau | iti śrī-
Khaṇḍadevamīśraviracitāyām bhāṭṭadīpikāyām dvādaśa-
syāddhyāyasya caturtthaḥ pādaḥ : addhyāyaś ca samāptaḥ |
hariḥ om :

The scribe's colophon:—ambhomuksamaye svabhānu-
śaradi vṛkṣe kumāryyāhvaye (dūtthe māsi kanyā, written
underneath the last three words) citrābhe prathamā tithāv
anasite pakṣe dine dyomaṇeḥ | bhāṭṭaprākpadadīpikam
samalikhac chrī-Vemkuśā strī sudhī śrīmacchekharipatta-
nottamaśīroratnāyamāṇo cirāt : om :

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmavadhūjanakāṃkṣāsūnyo hy ātmatanūbhavakāṃkṣāsūnyaḥ | ātmaniketanakāṃkṣāsūnyas tuṣyati tuṣyati tuṣyaty eva | param eva paran nāparam evaṃ prabalānubhavadyotitabuddhiḥ | upasaṃsāraṃ saṃprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva | prakṛtipumaikye dṛśyam sarvaṃ sphurati carācararūpaṃ viśvaṃ | iti medhāvi jīvanmuktim gacchati gacchati gacchaty eva | tatvam asi śrutilakṣyaṃ vastu jñātvā sohaṃ sohaṃ itivā | vāgvṛtter yyo lakṣyaṃ kurvan dīvyati dīvyati dīvyaty eva | satyaṃ jñānaṃ śuddhaṃ anantaṃ brahmaivāhaṃ tad ahaṃ tv eva | iti saṃskṛtabuddhiḥ¹ sarvaṃ paśyati paśyati paśyaty eva | ātmānātmavicāre sādध्ये sādhanahīno mūḍho jantuh | iha saṃsāre pārāvāre muhyati muhyati muhyaty eva | kim vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoh | prajñānaśrutiviśayatvaṃ syāt iti vai manye manye manye | sārāsāravivekī dehī dehājñānaṃ bhitvān(u)hāya | brahma-jñāne yatate yady api duḥkhaṃ naṣṭaṃ naṣṭaṃ naṣṭaṃ || iti brahmānubhavāṣṭakaṃ samāptaṃ || om ||*

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi | bhū sattāyām | edha vṛddhau | ḍupacaṣ pāke | pacati pacata ity ādi | liṭi | pecitha | papaktha | etc.*, and ending:—*luṇi acūcurat acūcurata | luṭi corayitety ādi | pāla rakṣaṇe arcca pūjāyām pūrvavat || luṇi āreccicat āreccicata |*

93.

WHISH No. 92.

Size: $13\frac{7}{8} \times 2\frac{1}{4}$ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

¹ (riloko dīvyati dīvyati) inserted, but crossed out.

Text. Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

The *Bhāṣyaratnāprabhā*, a Commentary on Śaṅkara's *Bhāṣya* on Bādarāyaṇa's *Vedānta-Sūtras*, by Govindānanda, a pupil of Gopāla Sarasvatī. The name of Govindānanda is given in the colophons at the end of I. 1; II. 2; 3; 4; IV. 4, while in the colophon at the end of the first Adhyāya Rāmānanda, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original *Bhāṣyaratnāprabhā* by Govindānanda (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a *Ṭippaṇa* or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's annotated edition of Govindānanda's *Bhāṣyaratnāprabhā*'. See also Aufrecht CC. p. 396, and above No. 78 (1).

It begins:—om śivāya parabrahmaṇe namaḥ avighnaṁ astu śrīgurucaraṇāravindābhyān namaḥ yam iha kāruṇikam śaraṇam gatopy arisahodara āpa mahat padam tam aham āśu harim varam āśraye janakajāmkaṁ anantasukhā-kṛtiṁ Vibhīṣaṇorisahodaropity anvayaḥ śrigauryyā nikhilā-rtthadān(read 'dan) nijapadāmbhojena muktipradam pran-dham vighnavanam harantam anagham śridumḍhituṇḍāsinaṁ vande, etc. . . . śrīmat-Gopālagīrbhiḥ prakāṭitaparamādvaita-bhāṣāsmitāsyā-śrīmat-Govindavāṇīcaranākamalago nirvṛto-
ham yathāhiḥ mokṣapurīyām śrīkāñcyām śrīkamākṣi-dattam pāyasam devair api stutam prājyaṁ sampūrnām prakṛtājyayuktam vā yat bhojyam annam tenātipūjya
śrī-Śivarāmayoginah kiñca śivaś cāsau rāmaś ceti svanāmnā
śrīgaurīnāyakayoḥ abhedam prakāṭayanti tebhyo gurubhyo
labdhātmaabodho yaiḥ śrīmat-Gopālasarasvatibhiḥ tair ity
artthah śrī-Śaṅkaram bhāṣyakṛtam prapamya Vyāsaṁ

harim sūtrakṛtañ ca kurve | śribhāṣyatīrtthe parahaṃsa-
tuṣṭyai vākjalā(read 'jāla)bandhacchidam abhyupāyam . atra
bhāṣye, etc. . . . ahaṃ brahma nirbhayaṃ ॥ om ॥ iha khalu
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Vedā-
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahamsaparivrājakācāryyaśrī-Govindā-
nandabhagavatkṛtau śārīrakamīmāṃsakāvyākhyāyām bhā-
ṣyaratnaprabhāyām prathamāddhyāyasya prathamah pādah
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahamsaparivrājakācāryyaśrī - Go-
vindānandabhagavacchiṣya - Rāmānandakṛtau śārīrakamī-
māṃsāvyākhyāyām bhāṣyaratnaprabhābhīdhāyām pratha-
masyāddhyāyasya caturtthapādah ॥ addhyāyaś ca samāptaḥ ॥

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4
f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya¹ eṣa hy eveti śa-
sanāt ॥ iti śrīparamahamsaparivrājakācāryyaśrī - Govindā-
nandabhagavatkṛtau bhāṣyaratnaprabhāyām caturtthasyā-
ddhyāyasya caturtthah pādah ॥ addhyāyaś ca samāptaḥ
om śivāya parabrahmaṇe namaḥ ॥

94.

WHISH No. 93.

Size: $14\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*,
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X.
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāniyāt san-
dhya svid evopapādyātho *** *** *** (blank) lusandher

¹ Ed.: sto'tra doṣo'saṅkhyah syād.

upapādanan nanu khalu sandhyāsūpapādāya iva sarveṣān
tr eva sandhyāsu ha smāha Bodhāyano yatra itad u pava-
tostam ita āditye purastāt candram ālohīti, etc.

F. 22:—dhenum vānadvāham vā dadyād iti Bo + nonyad
vai kathana iti Śālikih : 33 : iti dvaidhe prathamah pra-
śnah : śrīmad-Yajñeśvarāya namaḥ : hariḥ om : cāturmmā-
syāni vyākhyāsyāmas, etc.

F. 37b:—pratijuhuyād iti Bo + no na pratijuhuyād iti
Śālikih : 27 : iti dvaidhe dvitīyah praśnah : ... athātogni-
kalpam vyākhyāsyāmah, etc.

F. 49b:—kuryyād iti Bo + no na kuryyād iti Śālikih : 21 :
dvaidhe tṛtīyah praśnas samāptah : ... athāta iṣṭikalpam
vyākhyāsyāma sva hasmā + neh, etc.

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana
etāny eveti Śālikir ety anye ceti Śālikih : 18 : dvaidhe
caturtthah praśnah : samāpto dvaidhah : śrī-Kāṇvāya Bo-
dhāyanācā(ryā)ya namaḥ : śubham astu :

2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary
on the *Agnikalpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*
of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dīkṣita*). I could
not find the author's name in the MS., but see Burnell I.O.
p. 27 sq., Hultsch II. p. 74 (No 695). The Oxford MS.
Sansk. d. 13 contains a complete copy of the work in
19 Adhyāyas.

It begins:—Bodhāyanam praṇamyāgneḥ kalpasūtram
yathāmati dvaidhakarmmāntasūtrābhyām saha vyākhyā-
syatetarām : agner anārabyādhitatvād adhitānān ca pra-
kṛtagāmitvadikṣādiṣu sambandhān darśapūrṇamāsayoś ca
dikṣādyabhāvāt jyotiṣṭomāṃgatāddhyavadhīyate dikṣādi-
bhir jyotiṣṭomāṃgam prasiddhan tatsambandhognau bha-
vati, etc.

F. 19b:—iti mahāgnisarvasve prathamoddhyāyah :

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyah : om :

F. 35b:—atheṣṭakānām karaṇāni vakṣyāmah, etc.

F. 40:—atha gārhapatyaciter iṣṭakāh :

It breaks off (f. 54) with the following words:—ādhyentye ca dīkṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhya-divaseṣu vyatyāsenā iti Śālikimatam | sāgnicitye kratau samvatsaran tisraḥ ṣaṭ dvādaśa vā dīkṣā iti dīkṣākalpa-vyavasthitāḥ ekacarā didīkṣākalpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṃgi+sīdateti | agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ . . . anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve saptaṃoddhyāyaḥ ||

F. 12:—iti mahāgnisarvasve navamoddhyāyaḥ ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyāyaḥ ||

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 67b) with the words:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikih atha sruci caturgrhītam grhītvājyasya pūrṇam sruvaṇ juhōti sapta te agna iti ājyasya pūrṇam iti punarvacanam catu-rtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam ānayatīty eva.

95.

WHISH No. 94.

Size: $14\frac{1}{2} \times 1\frac{7}{8}$ in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣārthasaṃgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dīkṣita* (ff. 1—55). See *Hultsch II*, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in *Sīradeva's Paribhāṣāvṛtti*. See *The Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultzsch I, p. 26 (No. 311) Stradeva is given as the author of a *Paribhāṣārthasamgraha*.

It begins:—*vijeyyānas sadā sambhur jampacchat girijam
muda sañcañcurāṇaḥ paśunā tantāntad vāggatim mama
mūrttir vyasya hi Pāṇinīḥ padamahābhāṣyaprabandjāḥ
tathā vākyānām krd api svadharma¹ vitanute vāg yasya
dāsyam sadā śiṣyā yasya virodhivādimakutikuttakavāg-
dhāṭikās tasmai mātula-Rāmabhadramakhine bhuyo namo
me bhavet² prapamya paraman devam bhavānīpatim aya-
yam kriyate Vaidyanāthena paribhāṣārthasamgrahaḥ
vyākhyānato viśeṣapratipattir na hi sandehād alaksanam³
vyākhyānataḥ vyākhyānād dhetupañcamyantaḥ ādyādityāt
tasiḥ. etc.*

Ff. 6b, 7:—*iti śrīmad-Ratnagīridīkṣitaputrasya Vaidyanā-
thaśāstrīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe prathamasyā-
ddhyāyasya prathamah pādah⁴ ekayoganirddiṣṭānām saha
vā pravṛttis saha vā nivṛttih³*

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas)
f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V
f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—*pūrvan dhātus sādhanena yujyate
paścād upasargena⁴*

It ends (f. 55b):—*iti ubhayathā bhāṣye vyavahāro dr̥ṣyate
iti 125¹ iti śrīmad-Ratnagīridīkṣitaputra-Vaidyanāthaśā-
strīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe nyāyamūlaparibhāṣā
samāptā hariḥ om śrīmatgurubhyo namaḥ*

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasam-
graha*, by *Śaṅkaramprakāśananda*, a pupil of *Advaitānanda
Sarasvatī*. See Ind. Off. II. p. 180 sq. (Nos. 674, 675);
Mitra-Bikaner. p. 269 (No. 573).

It begins (f. 56):—*natvā gurupadadvandvam samsāra-
jaladhiplavam vyākaromi yathābuddhi paribhāṣārthasam-
graham granthāḍau śiṣṭa maṅgalam ācaranti. etc.*

¹ For svadharma, the metre requires only two syllables.

² See *Paribhāṣenduśekhara*, P. 1.

³ See *Paribhāṣenduśekhara*, P. 17.

⁴ See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārtthasamgrāhe vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatan vipratishedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu ca sarūpavidhir nnāsti ||

F. 96b, Sūtra:—sāmpratikābhāve bhūtapurvagatīḥ

F. 99:—paribhāṣārtthasamgrāhavyākhyāne tritīyasāddhyāyasya prathamah pādaḥ : lakṣaṇapratipadoktayohi etc.

F. 113:—iti śrīparamahamsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya śrīmat-Svayamprakāśānandasya kṛtan paribhāṣārtthasamgrāhavyākhyā(yā)ṇ candrikāyaṃ caturtthasyāddhyāyasya caturtthaḥ pādaḥ : samāptaś cāddhyāyah || grahaṇavatā prātipadikena tadantavidhis tāsti

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanam yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakaravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahamsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya Svayamprakāśānandasya kṛtiḥ paribhāṣārtthasamgrāhavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṃsāśāstre pūrvamīmāṃsā sampūrṇā ||

96.

WHISH No. 95.

Size: $12\frac{3}{4} \times 1\frac{7}{8}$ in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasaṃgraha* (Tantra) in 15 Petalas.

It begins:—*śrīśivah athātas sampravakṣyāmi tripurāṇḍalasya lakṣaṇam yad uktam pūrvam astīti śaktam anḍam hiraṇmayam asti bālārkakotvābhan tripurāṇḍam hiraṇmayam rathākāram mahad divyam samānānte tu samsthitam etc.*

F. 1 marg.:—*prathamapāṭalam śaḍāmnāyalakṣaṇam :*

Ff. 10b. 11:—*iti candrajñānāgamasamgrāhe purāṇḍalakṣaṇe śaḍāmnāyalakṣaṇan nāma prathamah pāṭalah :*

Pāṭala II (tripurāṇḍalakṣaṇe pūṭhalakṣaṇam) ends f. 20b; P. III (śripurāṇḍalakṣaṇe śrīcakralakṣaṇam) f. 41b; P. IV (tripurāṇḍalakṣaṇe śrīcakrāntarāladevatāpratipādanam) f. 45; P. V f. 49b; P. VI (śrīvidyāsandhyānuṣṭhānam) f. 50b; P. VII (śrīvidyānīnyāsa) f. 52b; P. VIII (śrīvidyājapa-kalpah) f. 55b; P. IX (pūjādeśakālanirūpanam) f. 57; P. X (cakrārādhana-phalam) f. 63; P. XI f. 67; P. XII f. 69; P. XIII (śāktasamayadīkṣāvidhānam) f. 75; P. XIV (dīkṣāvidhiḥ) f. 79.

It ends (f. 83b):—*vidyāmantrarahasyajñasambhogān muktim āpnuyāt : iti candrajñānāgamasamgrāhe rahasye mantrārthapratipādanan nāma pañcadaśah pāṭalah : harih om : śrīparāmbāyai namah : śrīpūrṇānandanāthānte : harih om : yādṛsam pustakan drṣtvā. etc.*

(2)

The *Kaulādarśatantra*, by Viśvānandanātha. See Aufrecht CC. s. vv. kauladarśana. kaulācāra. and kaulādarśa.

It begins:—*natvā śrīgurupādukaṁ ca vatukam vāṇīṁ ca vighneśvaram kāmēśan tripurām parām bhagavatīm devīm sukaśyāmalām vaksye kaulikadhūrttadāmbhikaśathādīnām kulajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānām kramāt . kaulāgamatantrārthān samgrhya śrikulārnavārthānś ca kaulādarśam kurute Viśvānando hitāya kaulavidām :*

It ends:—*śrīmad-Viśvānandanāthapraṇītam kaulācārāśādharmaprakāśam kaulādarśam kaulaśāstrānusāram kaulācāryyās samyag ālokayantām : iti śrī-Viśvānandanāthaviracitakaulādarśatantram sampūrṇam : śrīmahātripura-sundaryyai namah : śubham astu*

97.

WHISH No. 96.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Prapañcasārasārasaṃgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell. Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkam gajānanam ahar-nniśam | anekadantam bhaktānām ekadantam upāsmahon natvā śrī-Śaṅkarācāryyam Amarendrayaṭiśvaram kurve prapañcasārasya sārasaṃgraham uttamam | tatra prapañcasāre yad yac Chaṅkarācāryyair uktam mantrayantraprayogādi tat sarvam api sārataṛam eva tathāpidānim mandaprajñāvatā vistaraśo jñātum anuṣṭhānañ (read "ātun") cāśakyatvād atyantopakāarakatvena yat sārabhūtan tad alpa-granthenaiva yathā [] sarvamantrayantratantrasāragrahanam syāt tathā [] sarvatas sāram gṛhītvā mayā satsaṃpradāyasarvasvābhidhavyākhyānoktamārgena vakṣyate () tatra punaḥ prasaṃgāt tatra tatra mantrakalpāntare mantrasārakramadīpikā Sanatkumārī[r]yyaśārādātilakamantradevatāprakāśikādan yad yan mantrayantrādy uktam | tad api kiñcit kiñcid vakṣyate | tatra prapañcasāre [] prathamam tāvat kṣīrābdhan, etc.

It breaks off with the following words:—evam dhyatvā nyaset | om hrīm am nārāyaṇaṇ jyotir aham parajyotiṣi juhomi haṃssoham svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

Size: $10\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Pāṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—*dvitīyena caturtthena ṣaṣṭhenārkeṇa sundarī | indreṇa candrakalayāvidyāṃ sambhedyā ca svaraiḥ | ṣaḍam-gāni nnyajen mantrī hṛc chiraś ca śikhā(m) tathā | kavacaṇ netraṃ astraṇ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṣaḍ astraṇ ca phaḍ ebhis saha vinyaset | etc.*

F. 2:—*iti śrīdakṣiṇāmūrttisamhitāyāṃ ekākṣaralakṣmī-pūjāvidhiḥ pāṭalaḥ prathamah ||*

It ends (f. 111 b):—*tasya sāmvaṭsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyāṃ madanā(read da-manā?)ropanānaimittikavidhānan nāma tricātvāriṃśatpāṭalaḥ || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||*

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—*śrīgurubhyo namaḥ | gurumūrttir ambikāṃ śrīkṛṣṇaṃ śrīsāmbadakṣiṇāmūrttiṃ vande vinā-yakam kām vāṇiṃ sundaramūrttiṃ dharaṇiṃ śrīsamastā-yudhasampūrṇaṃ ṣaṭbhujāṃ cādayānviṭam | adhastād vanitā-kāram ādyam vande gajānanam | rañjitādrivare ramye munivṛndanīṣevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastambhasahasrais tu śobhite ratnamandape | ratnasimhāsanārūḍhan devyā saha mahēśvaram | draṣṭum samāgato brahmā praṇipatya kṛpānidhiṃ | baddh[*v*]āñjali-puto bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devāya, etc.*

F. 113 b:—*iti śrīkumārasaṃhitāyāṃ sadāśivabrahmasam-vāde vidyāgaṇeśamantroddhāran nāma prathamoddhyāyah |*

F. 129:—*iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrā-mavijayo nāma aṣṭamoddhyāyah ||*

It ends (f. 133):—*kim atra bahunoktena sarvān kāmān avāpnuyāt || iti śrīkumārasaṃhitāyāṃ rahasyātirahasyan nāma daśamoddhyāyah || śrīgurubhyo namaḥ || etc.*

99.

WHISH No. 98.

Size: $12\frac{3}{4} \times 1\frac{3}{4}$ in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrṇamāsau). Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ prātar agnihotram hutvā darbheṣv āsīno darbhan dhārayamāṇaḥ patnyā saha prāṇān āyamyā samkalpaṁ karoti darśena yakṣye | anunirvāpyaindravaimr̥dhena saha pūrṇamāsena yakṣye | tena parameśvaram prīṇayāmi darbhan nirasyāpa upaspr̥śya | vidyud asi + paimi dviḥ apa upaspr̥śya | yakṣyamāṇopa upaspr̥śati tad idam sarva-yajñeṣūpasparśanam bhavati | etc.

F. 17b:—prathamah praśnas samāptah || śrikr̥ṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyam ādāya | indrasya bāhur asi dakṣiṇas, etc.

F. 35b:—dvitīyapraśnas samāptah || idam eke pūrvam samānanti prāśitram eke prāśitrapātra upastiryya, etc.

F. 49b:—trītiyah praśnas samāptah || ... atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturō viṣṇukramān prācaḥ krāmaty uttaram uttarān jyāyāmsam | etc.

F. 56b:—atha nakṣatrāṇi | etc.

F. 71:—hariḥ om || śubham astu || (71b:) ādhānam trivīdham somapūrvam homapūrvam iṣṭipūrvān ceti | etc.

F. 76b:—hariḥ om || paśubandhaprayoga ucyate prāvṛtṭipaurṇamāsyām amāvāsyāyām vā prātar agnihotram hutvā, etc.

It ends (f. 100):—sarasvatī | idam haviḥ | sarasvan idam haviḥ | agnabhagi (read agnir?) idam haviḥ | devā ajyapa ity ādi sarvam samānam || hariḥ om etc.

(2)

Text of the Manual of Śrauta rites. on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśāpūrṇamāsau vyākhyāsyāmaḥ : prātar agnihotram hutvā : darbheṣv ā + patnyā saha prānān āyamyā darśena yakṣye : anunirvāp(y)aindravaimrdhena saha paurṇamāsena yakṣye vapanam vidyud asi + paimi dvih apa upasprśya : asyām iṣṭyām addhvaryyun tvām vṛṇīmahe . *etc.*

F. 17b:—caturtthah praśnas samāptah : ādhānaprayoga ucyate . uktanakṣatreṣu brāhmaṇādayagnin ādadhīran . *etc.*

F. 23b:—paśubandhaprayoga ucyate : prāvṛtpaurṇamāsyām amāvāsyāyām vā (prā)tar agnihotram hutvā, *etc.*

F. 28:—ayan te yonir iti punar agnim samāropyāgnyagāram prāpya mathitvāyatane nidhāya : upāvarohya : dhṛṣṭyā dānādi samānam : hariḥ om : śubham astu !

(3)

A Manual of Śrauta rites, viz the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotram hutvā prānān āyamyā samkalpam karoti . tripūrṣasomapīthavicchedaprāyaścittārttham aindrāgnam paśun daurbrāhmaṇyanirharanārttham āśvinam paśuñ cāgniṣṭomīyasyopālabhyau kurvan somena yakṣye jyotiṣṭomenāgniṣṭomena rathantarāsāmnaikavimśatidakṣiṇena tena parameśvaram priṇayāni : vidyud asi + mi dvih . *etc.*

F. 48b:—patnīsamyaājāntogniṣṭomīyas santiṣṭhate : hariḥ om : ye devā manojātā iti vratayati : āgnīddhre havirddhāne vā vajamānān jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idam : tam agnim parityajya sāyam agnihotram (ju)homi : dhṛṣṭyā dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomah : hariḥ om : *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusamkalpakāle : hotā : ko yajñah :

rtvijah | kā dakṣiṇeti prativacanam brūyāt : mahan me
voco bhargo me voco yaśo me voca stomam me voca klptim
me voco bhaktim me vocas sarvam me voca iti¹ japitvā sa
vrto japet : agniḥ te hotā, *etc.*

F. 28b:—ity āgneyakratu(h) samāptah : athoṣasyah *etc.*

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate
ayāś cetyādi samsthājapas santiṣṭhategniṣṭomogniṣṭomah²
hariḥ | om | śrīgurubhyo namaḥ |

100.

WHISH No. 99.

Size: $18\frac{1}{2} \times 1\frac{7}{8}$ in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the
last part from 10 to 13) lines on a page.

Material: Palm leaves.

Date: The Siddhārthin year in which the MS. was written (see
below) may correspond to A. D. 1679—80 or A. D. 1739/40.

Scribe: Śeṣādri Sūri. See No. 34.

Character: Grantha.

(1)

The *Tarkaparibhāṣā*, by Keśavamīśra (ff. 1—30). See
Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpena
vāñchaty alasaśrutena | samkṣipyā yuktyanvitatarkkabhāṣā
prakāśyate tasya kṛte mayaiṣā | pramāṇaprameyasamśaya-
prayojanadrṣṭāntasiddhāntāvayavatarkkanirṇayavādajalpa-
vitaṇḍāhetvābhāsacchalajātinigrahassthānān tatvajñānān
niśreyasādhigama iti nyāyasyādimam sūtram : asyārtthah
pramāṇādiṣoḍaśapadārtthānān tatvajñānān mokṣaprapṛtīr
bhavatīti | *etc.*

It ends (f. 30):—etāvataiva bālavvyutpattisiddheḥ : iti
Keśavamīśrena viracitā tarkkaparibhāṣā samāptā : yādṛśam
grantham ālokya, *etc.* . . . siddhārtththyākhye tu varṣesmin
bhāskare simhasamsthite | likhitam paribhāṣākhyam gran-
tham Śeṣādrisūriṇā |

¹ Cf. Āp. Śraut. X, 1, 4.

² Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśaramiśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell. Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṁ loko labhate śāntisampadaḥ sa naḥ pāyād apāyebhyaḥ yogānanda-nṛkesarī cikīrṣitasya granthasya niṣpratyūhaparipūrāṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]pranāmanam manasi nidhāya cikīrṣitam pratijānīte bālopīti : etc.

It breaks off (f. 37) with the words:—lakṣye tv apy avarttanam asambhavaḥ yathā gor ekaśaphatvam : kratv-antarvarttadhī (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṁ Jayarāmas samāsataḥ karoti kāraḥavyākhyāṁ iha samkhyāvatām mudā atra kāraṇakāni kartṛkarmmakaraṇasampradānā-pādānādhikaraṇāni ṣaṭ tatvaṁ ca na tat kriyānimittatvam caitrasya taṇḍulam pacatītyādaḥ, etc.

It ends (f. 12):—tatra saptamīti tat sūtrārththa ity adoṣaḥ : iti śrī-Jayarāmabhaṭṭācāryyaviracita-kāraḥavādas samāptaḥ : namas te śārade devi kāśmīrapuravāsini : tvāṁ ahaṁ prārththayiṣyāmi vidyādānan tu dehi me : hariḥ om :

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasimhāya kalyāṇagunaśāline śrī-mate Vemkaṭeśāya vedāntagurave namaḥ avighnam astu : bhāṣyam yadābharanabhāṣitam eva jātam yatsūtaniśva-sitam eva bhavanti vedāḥ yadvājivāhavaca eva purāṇa-jālam tam śrīgiriśam aniśam śaraṇam bhajāmi : vāgdevatān namaskṛtya vādibālavinodinim vādaratnāvalim kurmmas tarkkabhāṣānusārinim nanu granthādaḥ maṅgalam ava-śyam ācaraṇīyyam etc.

It breaks off (f. 13) with the words:—*atas tatkālāvṛtti-
bhāvatvaṃ prāgabhāvatvaṃ iti pūrvoktadoṣābhāvād iti
sarvaṃ suṣṭhaṃ iti kāraṇatāvādah* । *nanu yumi miśraṇā-
miśraṇayo.*

(5)

A fragment of a work on Nyāya, possibly belonging to the *Vādaratnāvalī* (ff. 1—29).

It begins:—*pratyakṣanirūpaṇānantaram upajīvyopajīva-
kabhāvasaṃgatyā anumānaṃ nirūpayitum pratijānīte atheti
athaśabda ānantaryyavacanah pratyakṣanirūpaṇasyārtthād
avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirū-
pyata iti varttamānārtthakalaśaprayogena cānumānanirūpa-
ṇasya sādध्यatvalābhah evaṃ ca siddhasāddhyasamabhi-
vyāhāre siddhaṃ sādध्यāyopayujyata iti nyāyena malinan
te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ
upajīvyopajīvakabhāvalābhah, etc.*

It breaks off (f. 29) with the words:—*niścitasāddhyavad-
vṛttatvāt asādhāranyāpattiḥ iṣṭatvāt asādhāraṇasatprati-
pakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital la-
kṣaṇād iti.*

101.

WHISH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (numbered as leaves 45—114) + 1 (odd leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Grantha (one leaf between ff. 81 and 82 in Malayalan).

Injuries: The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on Nyāya philosophy.

It begins (f. 45):—*yat kimcit sādध्यaniṣṭhādheyatvāni
rūpakādhikarānatvaṃ vā ādye kevalānvayīti kevalānvayisā-
ddhyaka ity artthah avyāpe **** (broken) yatisāddhyaniṣṭheti
dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣān-
taram āha kvacid iti viśiṣṭasattāvan jāter ity ādau sattā-*

[illegible]

F. 51.—in pācāksamārasam : pāribhāṣam evety
—kāraṇa pācāksamārasam : pāribhāṣam evety

F. 72—~~praktisch~~~~er~~ ~~der~~ ~~sich~~ ~~ihre~~ ~~Schönheit~~ ~~ganz~~
~~schon~~ ~~ist~~ ~~es~~

F. 70—~~misalnya~~ misalnya era peristunya darsayati koci b: tr
in sejutaan sejutaan etc.

F. 85:—Sattabandhakane samadipaisane taddo-
sthan alagaharey Bayana etc

F. 19:—*Syntherisma dravastad rabinian* defined
by *Sin. mitsukinae*, *S. mitsukinae*, etc.

[illegible]

F. 1118: — *hya* *cara* *samāyama* *gūṇasāmānyābhāra-*
syasparibhāvachhedena, etc.

F. 112:—keci ta vāgva vāgva kīcid avacchīna-
vāgva vāgva etc.

It ends at 114c—nam pratyogātaccchedakaviśiṣṭajñā-
nam nābhāpratyaksamāre hetuḥ idam tv ādima abhāva-
pratyakṣe vācchikāḥ; na tatra abhāva-pratyakṣaviśeṣe
mānīśvād ita iha vīṣṇuśūcāccchedakaviśiṣṭe vīṣṇu-
vīṣṇuḥ it nāpāre nābhāpratyakṣam ananubhavāt
vīṣṇuśūcā cedaṁ ākamañjariyām asambhūḥ | śrīgurubhyo
namah :

102.

Wase No 101

Size: 14 1/2 x 11 in. 2 - 15 - 15 letters, 8 or 9 lines on a page.

Master File Index

Inter-View x Inter-View

Character: Genuine

19

The *Gandavya Dharmasūtra* is 3 Adhyāyas or 29 smaller subdivisions called 'Adhyāyas' in the Commentary, and in Stander's edition.

* May be used

It begins:—vedo dharmmamūla(m) tadvidan ca smṛti-
śile, *etc.*

In I, 44 this MS. supports the reading sṛeṇu adopted
by Stenzler from his Telugu MS. See 'The Institutes of
Gautama', ed. by A. F. Stenzler. p. iv.

The *first* Adhyāya ends after the 9th chapter ('Adhyāya'
9 in Stenzler's ed.). f. 7:—acāraṃ prathamoddhyāyaḥ .

The *second* Adhyāya ends after the 19th chapter
(‘Adhyāya’ 19 in Stenzler's ed.). f. 13:—vyavaharan dvitī-
tīyoddhyāyaḥ ॥

Then follows the 20th chapter which is not found in
Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanasthaneṣu duḥkhaṇy
anubhūya tatremāṇi lakṣaṇāṇi bhavanti, *etc.*

The chapter ends:—viśuddhail lakṣaṇair jīyante dhar-
mmasya dhāraṇād iti dharmmasya dhāraṇād iti . 20 .

Chapters 21—29 correspond to Adhyāyas 20—28 in
Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ ॥ 29 ॥ prayaścittam
trītyoddhyāyaḥ ॥ karakṛtam aparadham kṣantam arhanti
santaḥ (read sādhaḥ?) ॥ koṭikannyāpradanan ca koṭigoda-
nam eva ca ॥ apūryyāma(read °yyamāṇa?)sahasraṇam tat-sa-
maḥ prātarāhutiḥ ॥ koṭigodāvarisṇanam makararke sita-
site ॥ tat phalaṃ samavāpnoti sayamphomavalokanāt ॥ dāntam
kṣāntam jītakrodham jīteṇdriyam akalmaṣam ॥ tam agrya-
brāhmaṇam anye śeṣāt (read manye śeṣaḥ) śūdra iti smṛtaḥ
yac caitanyaṃ anasyūta (read anusyutam?) jagratsvapnasu-
suptiṣu ॥ tad eva tvam idaṃ [n]tatvam ito nasy adhikam
param ॥ śrīguru° . . . namo namaḥ ॥

(2)

The *Mitākṣarā*, a Commentary on the *Gautamya
Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The
first Adhyāya (of the smaller subdivisions) is wanting, and
at the end one leaf seems to be lost, containing the end
of the Commentary.

It begins:—prāgupañcanayanāt¹ kāmācāravadapokṣaḥ

¹ Read prāg upanayanāt.

āpatkālasypānayanasya grahaṇam : ā ṣoḍaśāt brāhmaṇa-
syetyādi brahmacārīti lingāt na hi nityakālāt prāk striga-
manasya prasamgosti, *etc.*

The second chapter ends (f. 9):—Haradattamiśravira-
citā(yām) mitākṣarākhyāyām Gautamadharmmaśāstratikāyām
dvitīyoddhyāyaḥ :

The Ist Adhyāya (ācāraṃ) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya
(f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-
yām Gautamīyatīkāyām ekonaviṃśoddhyāyaḥ : atha ca-
tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni
lakṣaṇāni bhavantīti karmmavipākāddhyāyasya vyākhyānan
durllabham : *etc.*

It breaks off with the last but one Sūtra (28, 51
Stenzler):—yatoyam aprabhavo bhūtānām himsānugraha-
yogeṣu : prabhavaty asmād iti prabhavaḥ kāraṇam :
(tathāha).

103.

WHISH No. 102.

Size: 15 × 2½ in., (1) + 160 (numbered 130 to 289 in continuation
of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding
to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmanya.

Character: Grantha.

The *Śivarahasyakhaṇḍa* from the *Śaṅkarasaṃhitā* of the
Skanda-Purāṇa, continued from MS. Whish No. 87 (No. 88),
and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa*
(ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāśailam mahas tad apitāma-
ham : kāraṇaṁ jagatām vande kaṇṭhād uparivāraṇam :
śrīgurubhyo namaḥ : śrīsarasvatyai namaḥ : śivāya on
namaḥ : atha vikṣya guho devān jāyantapramukhān iha :
bandhitān ānāyety āha vīrabāhum tadāsuraiḥ : sa tatheti
vinirgatya guhājñām śīrasā vahan : *etc.*

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasamhitāyām śivarahasyakhaṇḍe devakāṇḍe saptamoddhyāyaḥ . om śivāya namaḥ . devakāṇḍas samāptaḥ || yādṛśam pustakan dṛṣtvā, *etc.* . . . śrīsomāskandaparamēśvarāya namaḥ || . . . Subrahmanyasya svahastalikhitaṁ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṁ sarvakarttāram īśaṁ padanata durita ghaṇaṁ śāśvataṁ vaktratundaṁ | abhaya varada hastam śambhuputram gaṇeśaṁ hrdayakamalamaddhye santataṁ cintayāmi . rṣayaḥ dakṣāddhvaras tvayā proktāḥ (read °aḥ) purā sūta tapodhana | jayantāyendraputrāya samāsenā brhaspatiḥ . *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasamhitāyām śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṁśoddhyāyaḥ || śrīminākṣīsundareśvarābhyān namaḥ | hariḥ om | dakṣakāṇḍas samāptaḥ . . . Subrahmanyasvahastalikhitaṁ || śrīdakṣiṇāmūrttaye namaḥ .

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaraṁ viśvavandyaṁ vimalajñānabodhakam | upadeśakāṇḍam muktyarttham umāputran namāmy aham | subrahmanyam sureśānam dhūryyakotīsamaprabham | sukumāram aham vande sadā sarvāṃgasundaram | *etc.*

It ends (f. 289b):—om iti śrīmatskānde mahāpurāṇe śaṃkarasamhitāyām śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītitaṁoddhyāyaḥ || om śivāya namaḥ || samāptam idam upadeśakāṇḍam | hariḥ om . . . Subrahmanyān svahastena likhitaṁ . . . śaṃkarasamhitasaptakāṇḍam parisamāptam 9 100 60 7 śrīmeṣamāsam | paritāpīnāmasaṁvatsaram caitramāsam parisamāptam || om . . . śubham astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April May

Here ends the 7th & last Kāṇḍam of the Saṃkara Samhitā.”

104.

WHISH No. 103.

Size: $12\frac{1}{4} \times 2$ in.. 1 + 10 + 80 + 2 leaves. 10 or 11 lines on a Malayalam page. 8 or 9 lines on a Grantha page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhīghātāy jīṇāsā tadapaghātake hetau drṣṭe sāvartthā cen naikāntātyantatobhāvāt drṣṭavad āśravikas sa hy avisuddhikṣayātīśayayuktah. etc.*

It ends (f. 3b):—*saptatyām khalu yertthās tertthāḥ kṛtsnasya śaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivarjītās cāpi : tathā ca rājavārttikam : pradhānāstitvam ekatvam artthamatvam athānyatā parārtthyañ cātmano naikyam viyogo yogavivacaseṣavṛttir akarttṛtvam laukikārtthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karanānām asāmartthyād aṣṭāvimpśatidhā vadhaḥ iti śaṣṭiḥ padārtthānām aṣṭābhis saha siddhibhiḥ : namah Kapilāya . . . śubham astu !*

(2)

The *Bhāṣyārthasamgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—*hariḥ śrīgaṇapataye namaḥ avighnam astu ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuḥ sarvābhāvāsakam vande tam ahaṇ devakīsutam śrīmatbhāṣyāmṛtāmbhodher arttharatnam samuddhare hnum (?) laṃkur aṇcane ? naryāḥ kaṇṭham kaustubhavaddhariḥ śrutismṛtīlāsapurāṇāni hi brahmaṇi pramāṇam teṣāṇ ca trividhā pravṛttiḥ keśāñcit pariṇāmadrṣṭyanusāriṇi anyeṣāṃ vivarttadrṣṭyanusāriṇi pareṣāṃ apavādadrṣṭyanusāriṇi. etc.*

:—All this (tathā ca . . . siddhibhiḥ) from the *Tattvakaumudī* of *Vācaspatimīra*, and faulty. Prof. Aufrecht.

It ends (f. 10):—atrāntaḥkaraṇopādher bādhitatvān na gamanādisamkā iyaṁ evaitat sūtrasaṁdarbhapratiṇādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (sic) kṛtaśrīmatbhāṣyārtthasaṁgraha(h) samāptaḥ śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadīyarasam āsvādya na manoniyapumartthadrk ॥ ॥ śrīgurubhyo namaḥ śrīsūryādisarvagrahebhyo namaḥ śrīrāmāya namaḥ etc.

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—ajām etām lohitaśuklakṛṣṇām bahviḥ prajāḥ sṛjamānān namāmaḥ ajā etaṁ juṣamānām bhajante jahaty enām bhuktabhogā ॥ asamastān ॥ Kapilāya mahāmūnaye śiṣyāya tasya tasya cāsmaraye Pāñcaśikhāya tatheśvara-kṛṣṇāyaite namasyāmaḥ ॥ iha khalu pratiṇisitam arttham pratiṇādayan pratiṇādayitāvadheyavacano [bhavacano] bhavati prekṣāvatām apratiṇisitan tu pratiṇādayat nāyam laukiko na parīkṣaka iti prekṣā(va)tbhir unmattavad upekṣyeta sa caisām pratiṇisitortthāḥ yo jātaḥ puruṣārtthāya kalpate ity ādipsitaśāstraviṣayajñānasya paramapuruṣārtthasādhana-tvāhetukān tadviṣayajijñāsām avatārayati duḥkhatrayā-bhigātāḥ jijñāsā tadapaghātake hetau evaṁ hi śāstraviṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt. etc.

F. 45:—ity āryyāmatir yasya soyaṁ āryyāmatih etac ca śāstram sā śrī-Vācaspatimiśraviracitā sāmkyasaptativyākhyā sampūrṇā ॥ hariḥ om ॥

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra*'s work (No. 3), by *Bodhabhārati*, a pupil of *Bādhāranya*¹ (ff. 45—80).

It begins:—yatprasādād ajan nityam ātmānam āsarīnam ॥ vijajñāu tān gurūn bhaktyā namāmi karuṇākarān śrīmat-sāmkyasaptatim vyācikyāsū bhagavān Vācaspatiḥ

¹ The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-
pratyartthino vyudā(read vyūhā)rttham śiṣṭācāraparipālānāya
ca pradhānasya puṁ(so) bhogāpavargārttha(m) pravṛttīla-
kṣaṇaśāstratātparyyakathanapūrvakam pradhānam puruṣāṁś
ca namasyaty ajām ekam ity ādiślokena na jāyata ity ajā
syān mūlaprakṛtiḥ tā namāma ity uttarenānvayaḥ nanu
tasyās satbhāve pramāṇābhāpānir viṣayatvan namaskāras-
yeti cet tatrāha bahviḥ prajāś sṛjamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-
yaḥ pādārttha iti ṣaṣṭiḥ padārtthāḥ kathitā ihety artthaḥ ।
kva śrī-Vācaspathē(h) sūktiḥ kva ca mandasya me matiḥ ।
kāyitam etac ca yat tat (?)¹ cchoddhyam subuddhibhiḥ । iti
śrī-Bādhārāyaśrīpādaśiṣyaparaṁmahamsaparivrājakācāryyā-
śrī-Bodhabhāratīśrīpādakṛtā sāmukhyavivaranatattvakaumudī
samāptā . . . śubham astu ।

105.

WHISH No. 104.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntaśāstrasiddhāntaleśasamgraha*, in 4 Paricchedas. by *Appayya Dīkṣita*, son of *Raṅgarāja Dīkṣita*. On the outside cover the following titles are given: "*Siddhāntaleśasamgraha*, or *Siddhāntabhēdasamgraha*, or *Siddhāntasūtrasamgraha*." An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir
yyasya smitam sakalabhautikasṛṣṭir eṣā । yanmāyayā vīla-
sitaṁ jagad indrajālam tasmai namo bhagavate paramēśva-
rāya । adhigatabhidā pūrvācāryyān upetya sahasradhā
sarid iva mahīdeśān samprāpya śauripadotgatā । jayati
bhagavatpādaśrīmanmukhāmbujanirgatā jananaḥarīṇī sūktir
brahmādvayaikaparāyaṇā । etc.

¹ Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntasāstrasiddhāntaleśasamgrāhe catur-
tthaḥ paricchedaḥ ॥ vidvatguror vihi¹ taviśvajidaddhvarasya
śrīsarvatomukhamahāvratayājisūnoḥ śrī-Raṃgarājamakhina
śritacandramaulir asmy Appadīkṣita iti prathitas tanūjah
tantrāṇy adhītya sakalāni sa tātāpāda²vyākhyānakauśala-
kalāviśadikṛtāni | ātmāya vākya³m³ anuruddhya ca sampra-
dāyasiddhāntabhedalavasamgraham ity akārṣit siddhā-
ntarītiṣu mayā bhramadūṣitena syād yad yathāpi likhitaṃ
yadi kiñcid asya | samśodhane sasrayās (?) sadayā bhavantu
satsampradāyapariśīlananirviśamkāḥ ॥ hariḥ om : śabdā-
ntarābhyāsagūṇasamkhyā praka(ra?)nanāmadheyāni bheda-
sādhakapramāṇāni ॥ ... karotu mama kalyāṇam karuṇānīdhir
īśvaraḥ | janānasthitisamhārā(ñ) jagatām vidadhāti yaḥ |
śrīmanmahādevāya śāmbāya (read sām̐bāya) parasmai
brahmaṇe namaḥ ॥ om brahmaiva satyañ jagan mithyā on
tat sat ॥ śiva śiva ॥ śrī ॥ śubham astu.

106.

WILSH No. 105.

Size: $14\frac{1}{4} \times 2\frac{1}{8}$ in., (1) + 23 [14—23 marked by letters from *ka* to *jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: The MS. consists of old and modern parts. The first leaf and ff. 22—41 at the end of the MS. are written by a different hand and have a more modern appearance. The older parts may have been written in the beginning of the 18th century, the modern parts at the end of the 18th or beginning of the 19th century.

Character: Grantha.

(1)

A philosophical treatise, or fragment of a larger work (*Gādādhari*?) called *Yogyatāvādārtha* (ff. 1—13). See Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasam-
sarge aparapadārtthaniṣṭhātyantābhāvapratiyogitvaprakā-

¹ Doubtful akṣara.

² *śādvadāta* Ed.

³ *āsthāya mūlam* Ed.

rakapramāviśeṣyatvābhāvo योग्यात[म] इदृशी च योग्यात
घातम ञायत्ये अत्रा वरुतते, *etc.*

F. 8:—योग्यातवदस समपुतह ॥

F. 13b:—योग्यातवदरुतुतह समपुतह हरिह ओम.

(2)

A philosophical treatise (part of the *Gādādhari*? See Aufrecht CC. p. 147, s. v. viśayatāvāda and viśayatāvādārtha), called *Laukikaviśayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sāksātkaromīty anuvyavasāyaviśayatayā laukikaviśayatāyā atiriktāyās siddhir iti navīnāḥ | *etc.* See the beginning of the *Laukikaviśayavicāra* in MS. Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices, Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārthah ॥ śrīveṃkaṭeśāya namaḥ ॥ *etc.*

(3)

The *Parāmarśavādārtha*, another treatise or fragment from the *Gādādhari* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra*.

It begins:—anumitiṃ pratiparvatīyadhūmavyāpako vahnir ity ākārakah parāmarśa eva hetuḥ, *etc.*

It breaks off with the words:—dhūmīya ity ākārakabādhādipratibaddhyatvaprasaṃgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparībhāṣā*, by *Dharmarājādharīndra*, a pupil of Veṅkaṭanātha, and the author of the *Tarkacūḍāmaṇi*, and of several Commentaries (ff. 1-12). See Aufrecht CC. p. 269. The first leaf contains the beginning of the first Pariccheda (as far as p. 3, l. 6 in the edition of the text published at Calcutta, Śake 1769), while ff. 2-12 contain the two last Paricchedas.

F. 1 begins:—yadavidyāvilāṣena bhūtabhautikasṛṣṭayah | tan naumi paramātmānam saccidānandavigraham | yadantevāsipañcāsyair nnirastā bhedivāraṇāḥ tan naumi narasiṃhākhyam yatindram paramaṃ gurum | śrīmat-Veṅkaṭanā-

thākhyān vilamkūṭinivāsinah | jagatgurūn aham vande
sarvatantrapravarttakān | yena cintāmanau ṭikā daśaṭikā-
vibhañjanī | tarkkacūdāmanir nnāma kṛtā vidvanmanoramā
ṭikā śāśadharasyāpi bālavvyutpattidāyinī | padayojanayā
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-
ntārtthāvalambinī | Dharmmarājāddhvarīndreṇa paribhāṣā
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-
turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārtthaḥ. etc.

F. 8b:—iti Dharmmarājāddhvarīndraviracitāyām vedā-
ntaparibhāṣāyām viṣayaparicchedaḥ ||

It ends (f. 12):—iti siddham prayojanam | iti Dharmmarā-
jāddhvarīndraviracitāyām vedāntaparibhāṣāyām aṣṭama-
paricchedaḥ | hariḥ om om brahmādibhyo brahmavidyā-
sampradāyakartṛbhyo namaḥ | vedāntaparibhāṣeyam sarasā
likhitā mayā | etena vāndito devaḥ keśābhyām priyatām
hariḥ.

(5)

The *Vedāntaśikhāmaṇi*, a Commentary on the *Vedānta-
paribhāṣā*, by *Rāmakṛṣṇādhvarin*, the son of the author
Dharmmarājādhvarīndra (ff. 13—30, 1—41). The two first
Paricchedas only. A lithographed edition of this work, with
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthā-
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi
gajānanam | naidāghabhānukiraṇeṣv iva vāripūras sarvo
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-
milati yatprabodhāt tat brahma naumi sukham adva-
yam ātmarūpam | ā setor ā sumeror api bhuvi veditān
Dharmmarājāddhvarīndrān vandeḥan tarkkacūdāmanima-
ñjananaksīradhīms tātāpādān | yat[sa]kārūnyān mayābhūd
adhigatam adhikan durgraham sūkṣmadhīkair apyāntam
śāstrajātam jagati makhakṛtā Rāmakṛṣṇāhvayena | vedā-
ntaparibhāṣākhyām sohan tātavinirmmitām | vyākaromi
kṛtām sarvām śrutyantārtthaprakāśikām | etc.

After f. 30, a new numbering of leaves begins, but no-
thing seems to be missing.

End of the MS.:—vā mithyātvam bodhyam anumānarū-
peṇa prayojanam upasamharati tasmād iti || iti Dharmmarā-
jāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-
śikhāmaṇau anumānaparicchedaḥ || śrī-Rāmakṛṣṇāya namaḥ ||
hariḥ om ||

107.

WHISH No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

Character: Grantha.

Injuries: One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyāṇām kāraṇasyādikāraṇam |
prapañcahṛdayādhāram tan namāmi sadā harim | athedā-
nīm aśeṣapuruṣārtthaśeṣatayā sakalaprapaṇcoyam iha pra-
darśyate sa tu trividho vedyavidyāvettrprapañcabhedena
tatra vedyaprapaṇco dvidvidhaḥ tanubhuvanabhedena tatra
tanur dvidvidhā[h] sthāvarajaṃgamadehena tatra pañcavidha
sthāvarah, etc.

Paṭala I (tanubhuvanaprakaraṇan nāma) ends f. 18,
P. II (vedaprakaraṇan nāma) f. 23b, P. III (śaḍaṃga-
prakaraṇan nāma) f. 34b, P. IV (caturttham upāṃgapra-
karaṇam) f. 48b, P. V (upavedakāraṇan nāma) f. 59b,
P. VI (beginning:—athedānīm aśeṣapuruṣārtthāgryas sa-
kalasamsārāduḥkhaḥpravahanivarttako mokṣopi [vi]pradar-
śyate |) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayam vahnir brahmarandhravinir-
gataḥ | yathaiva mathito vahnir aranīm sandahet tathā |
santāpayati svan deham āpādataalamastakam | brahmaivā-
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-
najananaṃ vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantram
samhāraṇanadāhakaṁ | iti prapañcahṛdaye aṣṭamaḥ pa-
ṭalaḥ | prapañcahṛdayam samāptam om . . . Śrīgurubhyo
namah |

108.

WHISH No. 107.

Size: $15\frac{1}{4} \times 2$ in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

Character: Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Ścārin*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānim ayaugikeṣu vrihyādīval lokarū-
dheṣu jātiguṇavacanaśabdeṣu cintā na hy ānumānikakarapa-
tvānurodhena pratyakṣaprasiddhibādhas sambhavaṇṇititī pu-
rvādhikaraṇenāsiddhiḥ nanv ājyai stuvate prṣṭhai stuvate
bahispavamānena stuvata ity upapattivākyaṭvād etāny udā-
harttavyāni tathā hi utpattau nāmadheyam vā guṇo vāpy
avadhāritam (*sic*) vyavahārāṁgatām yāti saivodāharanaksama
sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadesa iti guṇava-
kyasyāśritatvāt, etc.

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ | sama-
ptaś cāddhyāyah |

The first Pāda of the 2nd Adhyāya ends on f. 114b, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2nd Pāda of the 3rd Adhyāya
tasmāt sarvavitānām indrasomasavanasambandhitvan māt-

travat bhakṣaṇam iti siddham | ity ācāryya-Kumārilaśvā-
nīviracite gurvākyaśaśamgrāhe mīmāṃsātantravārttike
tṛtīyasyāddhyāyasya dvitīyaḥ pādaḥ |

109.

WHISH No. 108.

Size: $7\frac{5}{8} \times 1\frac{3}{4}$ in., 84 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kuvalayānandīya*, by Appayya Dīkṣita. See Aufrecht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapaśampat-
phalātita(read phalāyita?)parasparau | prapañcamātāpitarau
prāñcau jāyāpatī stumhaḥ | utghātya yogakalayā hrdayābja-
kośam dhanyaiś cirād api yathāruci gṛhyamāṇaḥ | yaḥ
prasphuraty aviratam paripūrṇarūpaś śreyas sa me diśatu
śāśvatika(m) mukundaḥ | alaṃkāreṣu bālānām avagāhanasi-
ddhaye | lalitah kriyate teṣāṃ lakṣyalakṣaṇasamgrahaḥ |
yeṣāṃ candrāloke drśyante lakṣyalakṣaṇaślokaḥ | prāyas
ta eva teṣāṃ itareṣāṃ tv abhinavā viracyante | etc.

It ends:—guṇena tadīyasnānato gaṃgāyāḥ | pāvanatva-
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ dītivārdha-
mādyasyodāharaṇam (sic) | tatra pativratāmahimā guṇena
tadīyasnānato gaṃgāyāḥ iti kuvalayānandīyam sampūrṇam |
hariḥ om |

110.

WHISH No. 109.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (2) + 41 + (3) leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831.' The MS. is probably not much older.

Character: Grantha.

A fragment or fragments of a work belonging to the *Samgītaśāstra*, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).¹ The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvaśirodr̥ṣṭirekhāpuṣpāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam atah param || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kuñcanāt patākākhyakaraproktaḥ karaṭikavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyān ca nadyām amaramaṇḍale | etc.*

F. 30b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*hamsāsya hastalakṣaṇam | maddhyamādyās trayoṅgulyo viralā prasṛtā yadi | tarjanyamguṣṭhasamśleṣāt karo hamsāsyaako bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśīrṣam syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvalī niyujyate || śrīgurubhyo namaḥ ||*

F. 35b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyān ca bhaveyuh puratas tathā | etc.*

F. 36b breaks off with the words:—*anyathā nr̥tyate caiva brahmahatyādipātakam | etau tau viparitau tu baddhne strīpumsayos tathā ||*

F. 37 begins:—*makāras tu mahādevo dakāro danujāntakāḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttakivākalāvati | tatpascāt gāyakas tiṣṭhet pascāt gaṇikā daśa | aṣṭau śad vā catasro vā bhaveyu pa (read bhaveyuh) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrīrāja namas tubhyam tantrī layasamanvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralayaromāñcasvedo vaivarṇyam eva ca | āśruvaispūryyam ity aṣṭau sātvikāḥ parikīrttitāḥ |*

¹ As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

III.

WHISH No. 110A.

Size: $14\frac{3}{8} \times 1\frac{1}{4}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāśāstra*, i. e. *Varāhamihira's Brhājñātaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvaṃ cāha | kālātmā dinakṛn manas tuhinagus satvaṃ, etc.

F. 24:—iti Varāhamihirācāryyaviracite horāśāstre dvitīyoddhyāyaḥ ||

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—mīnāntyadrekkāṇarūpaṃ āha | śvabhrāntike sarppaniveṣṭitāṃgo[r] vastrair vihināḥ puruṣa[h]s tv aṭavyāṃ | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayam sarppadrekkāṇaḥ puruṣa[h]s tathāraṇyaś ca || 36 || iti horāśāstre pañcaviṃśoddhyāyaḥ || om ||

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—vargeśā ucyante || bhaumācchavic candrara-vijñāśukravakreḍyamandākaḥ kusutāmaredyāḥ |

It ends:—mukhyāṃśas tv aviśeṣarājapadavīpārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvā-daśa | rāhos tu mitrāṇi kavīḍyamandāḥ ketos tathaivātra vadanti ta(j)jñāḥ |

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Trilōka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravṛtyākhyānam ॥ ahan namaḥ ॥ See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson, IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvītarāgāya namaḥ ॥ tribhuvanacandrajinen-dram bhaktyāna(r)ttya trilokasārasya vṛttim yaṁ kiñcijña (read vṛttir yatkiñcijña)prabodhanāya prakāśyate vidhinā ॥ 1 ॥ jiyād akalamkādyah sūrir gguṇabhūriramaḥavṛṣadhārī anavaratavinatajinamatavirodhivādiprajo jagati ॥ 2 ॥

F. 20b:—saṁkhyāpramāṇam samāptam ॥ atha saṁkhyā-pramānaviśeṣāś caturddaśa dhārāḥ saprapaṇcam pradarśyedānīm prakṛtam upamāpramāṇāṣṭakam nirūpayati ॥

It ends (f. 35b):—etāvat khaṇḍānām 9 ० ० ० ० ० 8 vanitanu-vātabāhalyasya daṇḍikṛtatvād ayam jaghanyāvagāhopi sārddhahastatrayarūpaḥ ॥ pra ha 4 phala 1 icche ॥ = lab-dhadanda ॥ anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṁgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śītam *** (blank) nnamāmy adya divyām vācam sarasva-tīm ॥ sahasranāmavyākhyeyam brahmajñāna *** (blank) na nirṁmitā ādis tvam sarvabhūtānām maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṁsāra-kleśahāriṇe ॥ iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivrā-

jakācāryyasya śrīmac-Chaṅkarabhaḡavataḡ kṛtiḡ śrīma-
hasranāmasaṡgrahabhāsyākhyā samāptā : sahasranāma-
prathamāśatake : kṣetrajñokṣara ity ekaṡ nāma : . . .
vṛṣākapiṛ ity dvitīyāśatakaśyādīḡ : sandhātā ity tṛtīyasya :
yugāvartta ity caturtthasya : vīra ity pañcamasya : kavī-
dra ity ṣaṣṡhasya : śrīvatsavakṣā ity sapṡtamasya : saktoty
aṣṡtamasya : akṣobhya ity navamasya daṣṡtamasya svastīda
iti : śrīgurubhyaṡ namaḡ śrīkṛṣṇāya namaḡ :

(5)

A Commentary on Śaṅkara's *Viṣṇupādādikeśāntastuti*,
incomplete. (Fl. 43.)

The text with a Tippana has been printed in the *Kāvya-
mālā*, Part II (1886), pp. 1—20.

It begins:—harīḡ śrīgaṇapataye namaḡ avighṇaṡ aṡta
śrīgurubhyaṡ namaḡ jātyākhyāḡaḡaṇakarmṡavarjītatayā nir-
nūitam apy āḡamaīṛ jīatyāyaṡ paśupālam āptavacaśaḡ
kṛṣṇaṡ ḡṛṇanty ākhyayā śrīśaṡ jñāṇīnaṡ īśvaraṡ suyaśa-
śaṡ vīraṡ viraktaṡ ḡuṇaīṡ trātā rajju (?) ḡatāṡ ca
karmṡabhir aho devāya tasmaī namaḡ śrīmac-Chaṅkara-
pūjyapādaracitaṡ pādādikeśāvadhītotraṡ dātraṡ aḡhaśya
netraṡ amaṡaṡ trātraṡ hareḡ prekṡitaṡ vyācīkhyāśatī
mayyaṡ hāśati śatāṡ eṡāpī yā hāśati vyaktaṡ bhaktīṛ
athāpī viṣṇupadaḡoḡ puṡṇātī me dhṛṡṇutāṡ : tatra tāvad
ātmā vā are draṡṡavya ity, etc.

It ends:—harīm maṇīśyāmarucīnī tatra svairāṇcaraṡ-
tiṡṡṡha tṛṇānī ḡoṡṡhaśaurī (?) śvayaṡ bhukta īvāpatīṛptīm tṛṛ-
yanty udārāḡ paratarppaṇena : 42 : :

112.

WHISH No. 110B.

Size: $11\frac{3}{4} \times 2$ in., (2) + 38 + (1) + 36 kaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Divyamaṅgaladhyāna*, a chapter from the *Rājarājeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva saccī-
dānanda vighraha | pañcakṛtyapareśāna paramānanda dā-
yaka | śrīrājarājarājeśī yā śrīs tripurasundarī | tasyā
ddhyānam mamācakṣva yadi te karuṇā mayi | etc.

It ends:—ity umāmaheśvarasamvāde rājarājeśvarītantre
mokṣaprade divyamaṅgaladdhyānan nāma trimśatpaṭalaḥ |

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the
Brahmaṇḍa-Purāṇa (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca |
aśvānana mahābuddhe sarvaśāstraviśārada | kathitaṃ lali-
tādevyāś caritaṃ paramātbhutaṃ | pūrvam prādurbhāvo
devyāś tataḥ paṭṭābhiṣecanam | etc.

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmaṇḍottare
lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyasamvāde lali-
tādevīstotraṃ sampūrṇam || śrīmahātripurasundaryyai
namaḥ ||

(3)

The *Trīsatī Stotra* (from the *Lalitopākhyāna* in the
Uttarakhaṇḍa of the *Brahmaṇḍa-Purāṇa*, see Aufrecht CC.
p. 239) (ff. 16—21).

It begins:—om parāśaktyai namaḥ | śrī-Agastya uvāca |
hayagrīva dayāsindho bhagavañ chiṣya vatsala | tvattaś
śrutam aśeṣeṇa śrotavyam yad yad asti tat | rahasyanāma
sāhasraṃ api tvattaś śrutam mayā | etc.

It ends:—iti śrītrīsatī nāma mahāstotraṃ sampūrṇam
hariḥ om || śrīgurubhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purā-
ṇīm vidyeti yām śrutirahasyagiro gṛṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇam
prapadye ॥ 1 ॥

It ends:—ambāstavam sampūrṇam ॥ hariḥ ॥ om ॥ śrī-
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mānasapūjā* (ff. 25—27). The
latter title is given in the margin of f. 25, and in the
table of contents at the beginning of the MS. See above
No. 43 (2). and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābdhilaharimaddhye virājan-
maṇidvīpe kalpakavāṭikāparivṛte kādambavāt[ṭ]yujvale ॥
ratnastambhasahasranirmmitasabhāmaddhye vimānottame
cintāratnavinirmmitam janani te śimhāsanam bhāvaye ॥ 1 ॥

It ends:—phalaśruti ॥ śrīmantrākṣaramālayā girisutām
pūjārcaye cetasām¹ sandhyāsu prativāsaram suniyatam
tasyāmalasyācirāt ॥ cittāmbhoruhamandape girisutā nṛttam
vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmam-
galā ॥ 16 ॥ hariḥ om . . . śrīr astu ॥

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dīkṣita*) (ff. 27 b—
33 b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-
dyame mayi daviyasi viśvamātuh ॥ avyājabhūtakarūṇāpavanā-
paviddhāny anta smarāmy aham apāṃgatarāṃgitāni ॥ 1 ॥

It ends:—kāñcīguṇagrathitakāñcanaveladṛśyañ caṇḍā-
takāṃśukavibhāparabhāgaśobhi paryyamkamaṇḍalapaṛiṣka-
raṇam purāṇe ddhyāyāmi te vipulam amba nitambabim-
bam ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatya-
sāmpattikalpataravas tripure jayanti ॥ ete kavītvakumuda-
prakarāvabodhapūrṇendavas tvayi jagajjanani prapāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitam carccāstavam sampūrṇam
hariḥ om ॥ śubham astu.

¹ Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—*kalyāṇavṛṣṭibhir ivāmṛtapūritābhir llakṣmī-
svayamvaraṇamamgaḷadīpikābhiḥ | sevābhir amba tava pā-
dasarojamūlenākāri kim manasi bhaktimatān janānam |*

It ends:—*Kālidāsaviracitaṃ kalyāṇastavam samāptam .
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo
namaḥ || om |*

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.
See Aufrecht-Oxford p. 353 (MS. Wilson 535). Mitra.
Notices, vol. II, p. 111, No. 698, Hall p. 105. Ind. Off.
Part IV, p. 841.

It begins:—*vandehaṃ vasudhādhāraṃ vacasāṃ adikā-
raṇam | vāsudevapriyaṃ Śeṣam aśeṣasukhadam param
prapadye caraṇadvandvam advandvam sukhaduḥkhadam
śrīmatkṛṣṇasarasvatyā guros tatvārtthadarsīnaḥ prāripsi-
tasya granthasyāvighnena parisamāptaye pracayagamānāya
śiṣṭācāraparipālanāya paramātmasmaṇalakṣaṇam maṇ-
gaḷam ācarati || paramparasyāḥ prakṛter anādikaṃ ekaṃ
niviṣṭam bahudhā guhāsu sarvālayam sarvacarācarasthi-
tam | tam eva viṣṇuṃ śaraṇam prapadye | aśyāyam
artthaḥ, etc.*

It ends:—*ity evaṃ śiṣyena prṣṭam prativiviktaṃ sacci-
dānandaṃ brahmasvarūpan tasmād upadiśya gamayati 85
vedāntaśāstram akhilaṃ Śeṣas tu jagadādhāraḥ āryya-
pañcāśītyā baddhaḥ (read babandha) paramārtthasāraṃ
idaṃ || iti paramārtthasāraṃ samāptam | dantini dāru-
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-
viracitāryyas samāptā || śrīgurubhyo namaḥ |*

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the
Uddāmareśvaratantra (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti
yasyārdham adritanayā viśadasmitāsyā : yasyogratamkamū-
khakṛttagalo vidhātā rudrasya mūrttir akhilam śivam
ātanotu : asya rudrasya bhagavān agniḥ kāṇḍarṣiḥ : cchando
mahāvirāt : śambhur devatā tatra jābālopaniṣat : atha
hainam brahmacāriṇa ūcuḥ, etc.

It ends:—ity uddāmareśvaratantra kārta-vīryārjunaka-
vacan nāma dvādaśoddhyāyah : kārta-vīryārjunamahā-
mantrasya [] dattātreyabhagavān ṛṣiḥ : anuṣṭup cchandaḥ :
kārta-vīryārjunō devatā : prem bījam : namaś śaktiḥ :
kārta-vīryārjunāyeti kilakam : kārta-vīryārjunaprasāda-
siddhyartthe jape viniyogaḥ : am prem cchrīm ām : im
klīm bhrūm ī śirah : um ām hrīm ūm śikhā : em krom
śrīm aim kavacam : om hum phaṭ netram : am śrīkārta-
vīryārjunāya namaḥ : ah : astraṁ : mūlam : om prem
cchrīm klīm bhrūm ām hrīm krom śrīm hum phaṭ śrīkār-
ta-vīryārjunāya namaḥ :

113.

WHISH No. 111.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malaya-
lam language, viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The Śrutirāñjinī, a Commentary on Jayadeva's Gītāgo-
vinda, by Lakṣmīdhara, son of Yajñeśvara, in 12 Sargas.
(Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the
same work.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu :
dhavalajaladavarṇṇaṇ candramahākhaṇḍacūḍam paraśuhari-
ṇahastam jñānamudrābhirāmam bhujagaparavirājatka-
kaṇaṇ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim ide :
Lakṣmīdhareṇa viduṣā kriyate śrutirāñjinī vidvatkavi-

mude gītagovindasyārtthadīpikā | yad iṣṭam likhyate nā-
tra yac cāniṣṭam vilikhyate dvitayam tad dayam vighnaiḥ¹
kṣamyatām varṇitair² mmayi | na buddhyate sudhair³
ggītagovindasyārtthagauravam vyākhyānaśatakenāpi vihāya
śrutirāñjinīm | *etc.*

It ends:—sāddhvī mādhdhvika cintā na bhavati bhavataḥ
śarkare śarkarāsi⁴ drākṣe drakṣyanti te⁵ tvām amṛta
mṛtam asi kṣīranīratvam eṣi moce mā jīva jāyādharadha-
rakuhare majja yuṣmajjayāyai vā kalpam kalpitāṃgyā yad
iha bhuvi girā sthīyate jāyadevyā || he mādhdhvika || iti
dvādaśasarggaḥ || || śrīkṛṣṇāya namaḥ | kollam 900 āyi-
rattaēmpattañ cāmata makaramāsam āncāntīyaticoppāc
cayum rohaniyum śuklapakṣattil dvādaśīyum simhaḥ kara-
navum kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the
margin of f. 1, and on the title page the title *Kṛṣṇāyam*
is given.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
ena traikālajñānam uktam ajñānatimiravattibhyaḥ tajñānan
divyayutam vakṣye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ
phalārttham ārambhanam bhavati lokā tasmād yatnaḥ
kāryyo hy ādeśe jyodiṣajñāne navabhir nnavabhir athāṃser
nniṣpannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuṣpadastho dre-
kkāṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkkeṇa
saṃyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanam
brūyāt śuṣkanadīkūlagatā labhyante mṛgyamāṇais tāḥ

¹ dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

² paṇḍitair, MS. Whish No. 144.

³ budhair, MS. Whish No. 144.

⁴ karkarāsi, MS. Whish No. 144.

⁵ ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhīṇī caika tīr-
nām gavām adarśanam aṣṭamadvise bhavel lābhaḥ bu-
dhadṛṣṭe tallagne hy aśvatarīṇām adarśanam brūyāt
śvaḥkāle ravyudaye labhyante mṛgayamāṇena adya caturthi
divasecchāgoṣṭameśvare dṛṣṭe prativeśiko vayasyo navame
divase svayan detā śaśīśukrābhyām dṛṣṭe śītir ggāvo bhūtās
sagopālāḥ ।

(3)

The *Vedāntasūtra*, in 22 Adhyāyas. The name of the author is not given.¹

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena pari-
samāptir astu[h] śuklāmbaṛadharam viṣṇum śaśivarnṇam
caturbhujaṁ prasannavadanaṁ dhyaṇe sarvavighnopaśān-
taye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur
unmīlitam yena tasmai śrīgurave namaḥ । . . . athāsādhana-
catuṣṭayasamvākyānantaram ātmānātmāvivekam ucyate ।
ātmā śarīratrayam । vilakṣaṇā avasthāttrayasākṣi nityaśu-
ddhabuddhamukam (?) satyaparipūrṇasaccitānandakatvam
nāma kālattrayanāśanarahitatvam nāma kālattrayaavidyā-
mānaprakāśatvam svasaktasāsamsayādhivirodhi svabhāvatvā
mama (read °tvam nāma?) tasmād anantarūpatvam satva-
rajastamogūṇasvarūpaṁ ajñānasaccidānandasvarūpaṁ brah-
maṇaḥ ubhayāḥ (?) ākāśam ulpannam ākāśadvāyūṁ vāyor
ahni ahi rāvaḥ,² etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-
yaḥ । F. 7:—iti vedāntasāre śarīralakṣaṇam nāma tṛtīyo-
ddhyāyaḥ । F. 15b:—iti vedāntasāre bhaktīlakṣaṇasam-
prāṇaye trayodaśoddhyāyaḥ ।

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe
samsārarahasye dvāviṁśoddhyāyaḥ । । upadeśavedāntasi-
ddhyarahasyam samāptaḥ । śrīgurubhyo namaḥ ।

114.

WHISH No. 112 A.

Size: $16\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 95 + (8) leaves, from 9 to 12 lines on
a page.

¹ "It is by *Śaṅkarācārya*", Prof. Aufrecht.

² Read utpannam ākāśād vāyur vāyor agnir agner āpaḥ?

Material: Palm leaves.

Date: Probably end of 18th cent.

Scribe: Vāsudeva.

Character: Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | gajānanam girān devīm Vyāsaṁ kamsahanam gurūn bhūteṣāṁ īśam āśāsītārtthadān prāṇamāmy ahaṁ śrīmatbhāgavatārtthasaṁgrahamayānārāyaṇīyāhvayam stotram hr̥dyam anargham ujjvalataraddhvastāndhakārodayam yat kaṇṭheṣu satām anuttamaguṇam pratyagram utbhāṣate tasyeyam kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanam bhagavatkīrtter mmatkṛtāv ānuṣaṁgikam ity evaṁ prayatnenāsmadvyākhyātr̥tvaprasiddhaye (1) iha khalu samadhigatanikhilanigamārtthasatatvatayā śābdaparabrahmapārā[vāra]vārīṇatayā paramabhāgavatatayā ca sakalasahr̥dayamahitayaśās śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārtthānusārinārāyaṇīyābhidham stotraratnaṁ cikīrṣuḥ prathamam prathamāślokena prārīpsitasya stotrasyāvighnena parisamāptipracayagamanābhyām śrotr̥jānanikhilajānasamīhitasiddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇalīlānidānabhūtaparatatvānusmaranarūpamaṁgalam ācarati | sāndrety ādinā brahmaguruvacanapure sākṣāt bhātiti sambandhaḥ brahma sarvam āśrayam sarvānususūtam śuddhacaitanyam guruvacanapuram iti prasiddhe kṣetre sākṣāt bhāti, etc.

F. 41b:—iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām navamaskandhaparicchedaḥ ||

It ends:—śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi (sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammatam stotraṁ janānām antarāntarā tābhyām eva hr̥disthābhyām mayā neyam kṛtā kṛtiḥ | iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām dvādaśaskandhaparicchedaḥ || Vāsudevena likhitam idam | hariḥ etc.

115.

WHISH No. 112 B.

Size: $12\frac{3}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf

(1)

The *Mātrkāstava* (ff. 1—4).

It begins:—*apratyaksakathām akṛtrimarasām arkapra-
kāśakramām asmaccittagrām atarkyavibhavām avyāja-
niryyatkrpām : akṣāṇām adhidevatām aviditām addhvānta-
gām addhvagām akṣiṇāgamasamvidabhyupagamām anvemi
dakṣātmajām | 1 |*

It breaks off (f. 4b) in the 37th stanza with the words:—*bhasmākāraavidagdhake hutavahe bhāvākṛte man-
mathe.*

(2)

The *Mātrkānyāsa* (ff. 5—6).

It begins:—*atha bālāsamputitamātrkānyāsaḥ | Dakṣiṇā-
mūrtti(r) ṛṣiḥ | gāyatrī cchandaḥ | bālārūpiṇī mātṛkā saras-
vatī devatā | etc.*

It breaks off with the words:—*somamaṇḍalāya ṣoḍaśa-
kalātmanerghyāmṛtāya nama jalam āpūryya.*

(3)

The *Tripurāṣṭottara* (ff. 7—8).

It begins:—*kalyāṇī tripurā bālā māyā tripurasundarī |
sundaryy umā bhās[v]avati omkāri sarvamangalā | etc.*

It ends (or breaks off) with the words:—*śariraceṣṭā
mama te pranāma stutiś ca vāg indriyavṛttir astu | sarvā
manovṛttir anusmṛtis te sarvaṇ tavārāadhanam eva bhūyāt |*

(4)

The *Śyāmalāmbāvarmaratna*, or *Mātāṅgikavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Paṭala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍāna-
naḥ | sadāśivam upāgamyā pitaraṃ vākyam abravīt | *etc.*

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣagran-
thavistāre skandēśvarasaṃvāde śyāmalāmbāvarmmaratnan-
nāma daśamaḥ paṭalaḥ | śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātāṅgyaṣṭottara* (ff. 11—12).

It begins:—mātāṅgī vijayā śyāmā saciveśī śukapriyā |
nīpapriyā kadāmbēśī madaghūrṇitalocanā | *etc.*

It ends:—etair yyas saciveśānīm sakṛt stauti śarīravān |
tasya trailokyam akhilam haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmanamahāmantrasya
Dakṣiṇāmūrtti(r) ṛṣiḥ | pañkti cchandaḥ | bālā parameśvari
devatā | aim bijam ksīm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatni kālindī
kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhīma-
rūpā bhayaṇpradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmi bhagavān ṛṣiḥ | mukhe
anuṣṭup cchandaḥ | hrdaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarastotramahā-
mantrasya Vāmadeva ṛṣiḥ | pañkti cchandaḥ | umāmahe-
śvaro devatā | *etc.*

F. 21 ends:—harir haro viriñcaś ca sṛṣṭyādīn kurute
yayā | namas tripurasundaryyā namāmi pādapaṃkajam |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas*
(ff. 22—27). Printed with the title *Tripurāmahimastotra*
in the *Kāvya-mālā*, Part XI, p. 1 ff.

It begins:—*śrīmātas tripure parāt paratare devi trilo-
kīmahāsaundaryyārṇavamanthanotbhavasudhāprācuryyava-
rṇojvalam | udyatbhānusahasranītatnājapāpuṣpaprabhaṇ¹ te
vapuh svānte me sphuratu trilokanīlayam jyotirmmayam
vānmayam | etc.*

It ends:—*bhūṣyam vaiduṣyam udyaddinakarākīraṇākā-
ram ākāratejassammānam (bhūrimārgam Ed.) nigamani-
gamanam durgamam yogamārgam | āyuṣyam brahmapoṣyam
hariharaviśadām kīrttim abhyeti bhūman dehānte brahma-
bhūyam parataracaraṇākāram abhyeti vidvān | 54 |*

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18th Adhyāya of the *Brahmāṇḍa-Purāṇa* (ff. 28—29).

It begins:—*praṇamya sām̐bam īśānam śīrasā Vainiko
muniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt |
Nārada uvāca | etc.*

It ends:—*iti śrībrahmāṇḍapurāṇe guhanāradasaṁvāde
dakṣiṇāmūrttipañjaraṇ nāmāṣṭādaśoddhyāyaḥ | śrīśivāya
namaḥ |*

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—*asya śrīmahāgaṇapatistotramālāmantrasya
Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir
devatā | etc.*

It ends:—*iti Sadāśivaproktam gaṇeṣāṣṭakam sam-
pūrṇam |*

(12)

The *Lalitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

¹ Read •nūtanājapāpuṣpaprabham with Ed.

116.

WHISH No. 113.

Size: $11\frac{1}{2} \times 2$ in. (1) + 102 + 31 + 1. leaves. 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4th December 1861. This MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasūktimālā*, of 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhasya*'. (Ff. 102.) See Stein-Jammu, p. 359 seq.

It begins:—iha khalu kalikalakalanamantarānānālikā-
bauddhadirāddhāntanusandhānavisuddhabuddhim āvṛṣṭvā-
tvanīrvāhakaṣaṣṭakapaśataḥ (read 'prāśastānānānāśakāpita-
nālpavikalpajalpaśtavanonmiṣitakaluṣakalinasārtānānālikā-
viśayaśemūṣitanmanīṣinonugrhitakano mahēśvarasya śāstrānā-
yamāno (read 'nāh) padavakyapramāṇajño Haradattaḥ sa-
rīryaś śaivavaidika)tantraviśvasakariṇim śaivavaidikamāntrika-
kāriṇim : samastakalmaśāpahāriṇim abhedapuruṣottamapū-
raṇim : saṃsārasāgarottāraṇim bhavaikabhaktivibhāvavistā-
riṇim : pañcāśaduttaraślokatmikām śrutisūktimālām cikṛtsur-
llakṣaṇapramāṇābhyām hī nyāyena tatsiddhyartham asya
śrutisūktimālāyām prādhānyena pratipādyatvalakṣaṇam
śeṣitvaniratiśayaśvareyyādiguṇakatvanarāyanopaniśada-
topāśyatvagāyatripratipādyatvalakṣaṇam kṛtsuśeṣaślokaś-
nāni pañcalakṣaṇāni pañcabrahmaṇya pañcakṣarṇya saṃ-
tisiddhāni pañca *** ** (blank) pañcayata (read 'pañca-
vayava?)sthitasya parameśvarasya pañcalakṣaṇam saṃgr-
hānah tadviśiṣṭatvenānanasādhāranatvad asyaivāśrayatva-
tvād anīśvaram ***** (blank) nīśvaram viṣṇubrahma-
nām āśrayamīyatvapāttaviḥ (read 'tvapāttaviḥ? duratā-
stety asyaivāśrayamīyatve hetutvan darśayann āha yasmāi
nama iti : yasmāi namo bhavati yasya guṇas saṃgr-
harāyanopaniśada yadupasanokta : yo nāha prajeyat
buddhim adhikṛtau yas tan tvam ananyagatir asyaivāś-
rayamī : 1 : namo namaskarah. etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānadidapārśvacaropanītam mahyam maheśvarapayasi grāpitam prasannaṃ | bhuñjāna eva tad ahaṃ ghaṭīti brabuddha svapnas samādhiriktadhiyām abhinnaḥ : 149 : stomaś same tad avadhāya gr̥ṇhatām arttham asya nikhilena jānatām | grāhyam annyaḍ api nāvaśiṣyate jñeyam anyad api vā na kiñcanā | om | hariḥ om etc.

(2) .

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsimhayajvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhisthitan devaṃ śuddhasphaṭika-vigrahaṃ | vāgvibhūtipradaṃ sāksād vande gandharvakandharam | Nṛsimhayajvanah putro Nārāyaṇapurohitaḥ | vṛttaratnākaravyākhyām vyākaroti yathāmati :

F. 14:—iti ṣoḍaśamātrāprakaraṇam :

It ends:—iti vṛttaratnākaravyākhyāyām maṇimañjaryyām ṣaṣṭhoddhyāyah : śrīgurucaraṇāravindābhyān namo namaḥ : om :

117.

WHISH No. 114.

Size: $14 \times 1\frac{1}{4}$ in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17th or early 18th cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaṇapataye namaḥ' as follows: hariḥ = 1, śri = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

: Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūdāmaṇi; a work by Bāhwrīcha Dharmmarajah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūdāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvrca Dharmmarāja*, "an inhabitant of Kaṇḍaramāṇikya-grāma (our MS. has Kaṇḍaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaṇḍinyagotra" (Burnell, Tanjore. p. 115). The MS. is incomplete (ff. 56).

It begins: — kāverivāripānapratihatatamasām maṇḍitapaṇḍitānām nyandai (?) śrī-Rāmacandra smṛtibalaviśadaśeṣatantrārthasāraḥ deśe vikhyātavāso vividhagurukapāleṣato labdhabodho nyāyābhin tarkkacūdāmaṇim iha kurute Bahvrco Dharmmarājaḥ | tretāgnidhūmakulavithikām karṇe (read °kāmkane?) gr̥he gr̥he yatra vasanti sūrayaḥ adhīta-sarvaśrutayaḥ kathāntare ha nirjītapratyanumānavādinah | tatra kaṇḍaramāṇikkagrāmaratnanivāsinaḥ | maṇiprakāśavivṛtir Dharmmarājena tanyate || daśānām api tīkānām bhaṅgam kurvan kvacit kvacit | anumānaprakāśasya vivṛtim karavāṇy aham || ārabdhaparīsamāptaye maṅgaḷam ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti prapadyati vighnaddhvamsam iti yady api granthasamāptir eva prārthaniyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva. etc.

It breaks off with the following words (f. 56 b):—tadāṅgikārāt vyadhikarānaprakārakeccāṅgikād ity artthaḥ istabhedepi upasthiteṣṭabhedety artthaḥ tatjñānārttham ityanāgatajñānārttham ity artthaḥ | ata eva paramate anāgatapākajñānāyā prasiddhapākaviśayānumānādara iti bhavah | uktaprāyam iti abhedajñānasya pravarttakatve sthap(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthaḥ | 'numāneneti | idam sukham suhapūrvavartti sukhatvad ityanumānenety artthaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on *Keśava-miśra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārade devi kaśmīrapuravāsini | tvām ahaṃ prārthā(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotiviśadānāghrātadoṣāpy asau bālānām hrdayam na rañjayati yat prauḍhasya ceto yathā | taddoṣāya bhavaty atah prakāṣayan bhāvam vicāryānayaḥ kurve Keśavabhāvanānugatayā bālāpramodaṃ param | cikīrṣṭitasya granthasya vighnaśāntyāi kṛtam maṃgalaṃ śiṣya-śikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]nṭham bhitvā viniryyātau tasmān māṃgalikāv iti śikṣāvacanenomkāraprayogasya pratyekam maṃgalatvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahumaṃgalācaraṇena vighnarūpā-drṣṭapratibandhakakūṭānivr̥ttāv api śiromaṇirūpamahāgran-thavyākhyā cāturyyajanitāhamkāramūlakalajjārūpadrṣṭapra-tibandhakād alpāgrantha-Keśavakṛtivyākhyāne svabhāra-tyāḥ pravṛtṭyanupapattir ity ata āha mātā ity kim lajjasa iti, etc.*

F. 11:—*śiṣṭācārollaṃghinaḥ Keśavamīśrasya kṛtir iyaṃ kathā śiṣṭair ādaraṇīyetyabhiprāyavatām śaṃkāṃ apā-karoti atra ceti granthakāraṇiṣaya ity artthaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣa-tvam kāryyatāvacchedakam ālokaśamyogatvam kāraṇatā-vacchedakam svasamavāyisamavāyaḥ kāraṇapratyā(sa)ktih sparsādīspārsane kāryyatāvacchedakasyātiprasaṃgavāra-nāya pratyakṣatvam apahāya cākṣuṣeti tamaś cākṣuṣe cā-kṣuṣatvasya nīlan tama iti nīlatvasāmānyapratyāsaktijā-laukikarūpacākṣuṣe dravyasamavetaviśayakacākṣuṣatvasya ghaṭādīmātraviśayakalaukikacākṣuṣe dravyaviśayakalauki-kacākṣuṣatvasya rūpatvādīmātraviśayakanirvikalpake sama-vetaviśayakalaukikacākṣuṣatvasyātiprasaktatayā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvam kārṣṇyatāvacchedakam
ity uktam rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of Nārāyaṇa who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as 'the most popular and well-admired author of *prakriyāsarvasvam*, *dhātukāṣyaṁ*, *nārāyaṇīyam*, etc.'

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā pullim-
gasādhāraṇasyety ukteḥ pṛthivitarety atra na nadyāś
śeṣasyānyatarasyām | nyantavarjjitasya nadīsamjūasya nyan-
tesv ekā ca ścaghādaḥ hrasvo vā syāt | etc.

F. 120 ends:—vatir nnānā nāthāmuś ca kṛtvortthas ta-
ddhitevyayam | itaḥ param samāsāntāḥ santi kecana ta-
ddhitāḥ | teṣān tattatsamāseṣu varṇanaiva laghīyasī
iti prakriyāsarvasve taddhitakhaṇḍaḥ | samkṣepātīṣayepi
vācyabahutā hetor abhūd vistaraḥ spaṣṭatvepi kṛte sva-
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṁ vyaktim iyaṁ
padārttha iyatā granthena yātoyam ity evaṁ yo vimrśet
sa eva kalayed asmannibandhe guṇān | hariḥ gurubhyo
namaḥ |

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsodapānavikāravinada-
taruṇatalunadhenupīlukūṇasuvarṇebhyaḥ | autsaḥ audapā-
naḥ | vaikāraḥ | vainadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ
pailukūṇaḥ | sauvarṇaḥ | bharatakurusatvadindrāvasāna-
janapadapañcālośinarebhyaḥ | etc.

It ends:—caupayatacaikayatacaīṭayatabailvayatasaika-
yatānān ca | caupayatyā caikayatyā caīṭayatyā bailvayatyā
saikayatyā iti |

118.

WHISH No. 115.

Size: (1) $15\frac{3}{8} \times 1\frac{3}{8}$ in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2) $14 \times 1\frac{3}{4}$ in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

Material: Palm leaves.

Date: The MS. of the first work was probably written about the middle of the 18th cent. The MS. of the second work seems to be older.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Slightly damaged by insects in the middle of the book.

(1) .

The *Naukā* or *Horāvivaraṇa*, a Commentary on *Varāhamihira's Brhājātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatka-
rṇṇavyajanamārutā bhajatām yānto vyasanāni haranty
āyāntaś cārppayanty abhīṣṭāni satyajñānaparam brahma
jyotirānandarūpiṇīm naumi sarvottarodāttapraśnamālām
sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama
śrīgurave śākṣāt parameśvaramūrttaye | yeṣām ātmani
garbhasamskṛtimukhair mmauñjini baddhāntimaiḥ vrata
karmmabhir atra bhāti vidhivat brahmapratīṣṭhāpitaḥ śrau-
tasmārttasamastakarmmasatatānuṣṭhānaniṣṭhātmanas tāt
etān praṇamāmi bhūmivibudhān iṣṭārtthakalpadrumān śrī-
sūryādīn su(kha)samvedya¹ nigrahānugrahān jagatsrṣṭisthiti-
layajñānāhetūn upāśmahe | śrīmad-Varāhamihirahorātā-
lparyasāgare sadarttharatnasamsiddhyai tīkā naukā vicā-
ryate | etc.

It ends:—addhyāyānukramam vṛttanuvyāñca (read vṛttena
vyañjayati?) ślokatrayeṇa | rāśiprabhedo grahayonibhedo
vīyonījanmātha niṣekakālāḥ janmātha sadyomaraṇan tathā-
yur ddaśāvipākoṣṭakavarggasamjñāḥ karmmājīvo rājayogāḥ
khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

¹ sukhavedya corrected to susamvedya.

rāśīśīlāṇ ca dr̥ṣṭi(r) bhāvas tasmād āśrayoṭha prakīrṇṇaḥ
 neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā
 dr̥gāṇaḥ addhyāyānām vimśatiḥ pañcayuktācaryuktāny (read
 °cāryoktāny?) atra vṛtta[ś]śatāni | iti prathamo rāśiprabhe-
 daḥ dvitiyo grahayonibhedah tṛtīyo viyonijanmā caturttho
 niṣekakālāḥ pañcamo janma | ṣaṣṭhas sadyomaraṇam sa-
 ptama āyurddāyah aṣṭamo daśāphalāni navamoṣṭavarggaḥ
 daśamaḥ karmmājīvaḥ ekādaśo rājayogaḥ dvādaśaḥ kha-
 yogaḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahaḍiyogaḥ
 pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśīśīlāni saptadaśo
 grahadr̥ṣṭiḥ aṣṭādaśo bhāvaphalam ekonavimśam āśrayayo-
 gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas
 trijātakam trayovimśo niryāṇam caturvimśo naṣṭajātakam
 pañcavimśo drekāṇaphalapakṣa ṣaḍvimśopradarśanaparo-
 ddhyāyah horāvivaranaṇam samāptam || śrīparamagurave
 śaraṇam || etc.

(2)

The *Praśnāmṛta*, by *Kumāra*, pupil of *Nārāyaṇa Jyotiṣa*,
 a fragment only. A work of the same title is ascribed
 to *Jambūnātha* in the "Index of MSS. in the Government
 Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
 śrīgurubhyo namaḥ samastavighnaprabhavopasāntaye na-
 maskaromi dvīpanāyakānanam vacaḥ prasādam kurutām
 sarasvati etc. . . . āsīd dvījanmā dvīpakānanākhye grāme
 sudhīḥ prātr (?) janīnacetaḥ śāstrārthavettā śrutipāradr̥śvā
 Nārāyaṇo jyotiṣas tarppayāyī | tasyāsti śiṣyo vinayapradhā-
 nas tadyakāruṇyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-
 janmā grahendrasaṇcāravicāracuñcuḥ praṇamya soyam
 gurupādapatmam nirīkṣya horām sakalārtthapuṣṭām ādāya
 sāran tu tato vyadhata praśnāmṛtam bālahitāya hr̥dyam
 paropakāraikato mahāntas santcṣamantaḥ kṛpayā vidhāya
 sammānayantām idam asmadyam praśnāmṛtan nirmmalaki-
 rttibhājāḥ, etc.

It breaks off with the words:—caturtthajvaraśānta-
 kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadeva*, from Adhyāya VII. Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—*śrutipramāṇatvāc cheṣāṇām mukhyabhede yathādhikārabhava syāt | evaṃ sādḥikāre upadeśevagate dhunā tadadhīnasiddhir atideśo nirūpyate | etc.*

Adhyāya VII ends f. 15b. Adhyāya VIII f. 28b.

It ends with the third Pāda of the IXth Adhyāya:—*iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyāyasya tṛtīyaḥ pādaḥ |*

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—*śrī-Gambhīravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ | yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇābhiṣiktobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm | bhāgīrathībhīmarathī tatakūṭaḥ kakuppataḥ | pāṇḍuraṃgaḥ param brahma mama daivam vṛṣākapiḥ | mīmāṃsāśāstrajīvātum Jaiminyādimunitrayaṃ | sarasvatīṃ ca natvāhaṃ vyākurve bhāṭṭadīpikāṃ | śrī-Khaṇḍadevodi tabhāṭṭacandrikāṃ prasārayan ṣoḍaśalakṣaṇīm bhuvi | sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-*

skararāya-Bhāratī | paripūrṇavidhūdayānvayavyatirekānu-
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā
bhuvī bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-
dyarttham śrīcakrasomayāgau śleṣeṇa stauti | dīkṣāṃga
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmni tika-
yām Bhāskararāyasya kṛtau prathamāddhyāye ālinah
pādaḥ ||

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-
neti saptadaśapaśuḡhaṭitasamudāyasyaikasya pratisamban-
dhitvena devatātvānvayakālenupasthitatvād ity artthah.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāyavyam śvetam ālabheteti
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi
bhāvanāyā bhāvyaajanakajanakam, etc.

It ends:—iti bhāṭṭadīpikiyapaurnamāsyadhikaraṇaprasam-
garītiḥ || hariḥ om ||

120.

WHISH No. 117.

Size: $13\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Aṣṭāṅgahrdaya*, by *Vāgbhata*, incomplete (I. 1 to
IV, 18). See the excellent edition of the work by Dr.
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān au-
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-
smai | athāta āyuskāmiyan nāmāddhyāyam vyākhyāsyāmaḥ
iti ha smāhur Ātreyaḍayo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Sārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nīdānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsasthāna* (f. 225):—visarpe(read °sarpo) na hy asamsṛṣṭas soora-pittena jāyate raktam evāśrayaś cāśya bahuśosram hared atah na ghr̥tam bahudośāya deyam yan na virecanam ; tena doṣopy upastabdhas tvagraktapiśitam pacet : cikitsite aṣṭādaśaḥ kuṣṭhacikitsitam iyah :

121.

WHISH No. 118.

Size: 18 × 2 in., (1 + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II. 58 to III. 76.

It begins:—hariḥ śrīgaṇapataye namaḥ : avighnam astu : śaṭpadamukharitagandam koṭirabharāmva(read °bhārāva?)-baddhaśaśikhaṇḍam prañamata vāraṇatunḍam padakamalam prañatasakalasuraśaṇḍam apāra + ruṇāpūrataramgitadr-gaṇcalam kalāyakomalacchāyaṇ jānakīnāyakam bhaje : prācīnācāryakṛtās suvicāryyakumārasambhavavyākhyāḥ bā-laprabodhanārttham lalitam karavāṇi vivaraṇan tasya prācīnasūrivihite mahati prabhūte vyākhyāntare viphala eṣa pariśramo me vātiprakāmasubhage malayādrijāntavāte phalam kim u karotu mukhāniloṣam : vyākhyaiṣā tu tathāpi pradarśitānvayapadārtthavākyārtthā vivṛtasamāsāvamṭām gurutaram upacāram ācarayet (sic) : vyākhyāntareṣu dr̥ṣṭeṣu vimṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evā-nugamyate : bhuvī khalu mahākaviḥ Kālidāsaḥ pārvatī-parameśvarapavitracaritravicitram kumārasambhavābhidhā-

nam kāvyam cikīrṣuḥ āśīrṇamaskriyā vastunirdeśo vāpi
tanmukham ityādivacanānusāreṇa vastunirdeśan tāvat ka-
roti astīti | na tu kāvyē yava(read yad a°?)sāddhyam ta-
danusāreṇaiva kāvyasamjñā karttavyā | yathā yudhiṣṭhira-
vijaya-jānakīharaṇa-śiśupālavadhaprabhṛtīnām atra tu tā-
rakāsuranigrahaḥ kāvyē sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya¹ Nārāyaṇasya kṛtau Kumā-
rasambhavavivarane prathamā sarggaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54
the leaves are numbered by Akṣaras, then begins a new
foliation (by figures) and a different handwriting with f. 55
where we find the commentary on III, 76 (last verse of
Sarga 3).

The IIIrd Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya
Nārāyaṇasya kṛtau kumārasambhavavivarane tṛtīyas sa-
rggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopa-
kṣiptan devasya navavadhūviṣayam prathamānurāgānantara-
sambhūtam sambhogam varṇayitum aṣṭamas sarggoyam
ārabhyate tatra Mādhavenoktam atrāṣṭamas sarggo gauri-
sambhogavarṇnanatvād vācayitum śrotum vyākhyātuṁ ca
na yuktaṁ etacchīlānān devatāśāpād āyuṣaḥ kṣayo bhavi-
ṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-
yo sambhogaviṣayatvād rasabhāvaṁ vivicya vaktum bi-
bhemi tasmād anvayamātram atrādhikriyate ity uktam
Arunācalanāthena tu tad ubhayam api dūṣitam ayam kila
tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragraha-
nam api lokānugrahārttham eva yathoktam bhagavato vi-
ditam² vo yathā svārtthā name (read nāma?) kāścit pra-
vṛttayaḥ iti | devyā api śarīragrahaṇādikam lokānugrahā-
rttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam
trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti ...
yena kenāpi prakāreṇa bhagavati manaḥpranidhānam eva

¹ Read Kṛṣṇaśiṣyasya, so all the other colophons.

² bhagavatā viditaḥ pr. m.

muktikāraṇam ity uktam bhāgavate | kāmam krodham bhayam sneham aikyam sauhṛdam eva vā nityam harau vidadhato yānti tanmayatām hi te iti mahākavir api kāmīnāṁ cittam pārvatīparameśvarapādāravindāvasaktam vi-
dhātum evāṣṭamesmin sarge Vātsyāyanaśāstrānusārīṇāṁ
padavīm urarīcakāra | *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on f. 197 with the words:—nanu yadi bhavyā maduktaprakā-
ratvam eva virūpākṣasyānuditam tarhi tatprāptimātra-
phalāt tapaso viramyatām ata āha | mama manaḥ atra
sthiram.

122. -

WHISH No. 119.

Size: $15\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 136 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Kollam 962 = A. D. 1787.

Character: Malayalam.

The *Nāmaṅgānuśāsana*, by *Amarasimha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ mama gurave namaḥ yasya jñāna-
dayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayam
svargganākaḥ tridivaḥ tridaśālayaḥ suraloko dyodivau dve
striyau klībe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ |
nākaḥ | tridivaḥ | tridaśālayaḥ | suralokaḥ | ivadiṁ puliṁ-
gam || dyaúḥ | okārāntam | divauḥ | vakārāntam | dveḥ |
striyaḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ ||
amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—ṣaṣṭyāntāprākpadās senā-
stheyān nāmaṅgānuśāsanaṁ || akṣaram yat paribhraṣṭam
etc. . . . avedomāṁ ahaṁ vande menadeyāya te namaḥ
āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnā-
rāyaṇāya namaḥ śrīkṛṣṇāya namaḥ . . . śrīsūryādisarva-
grahebhyo namaḥ kollam tollāyiratta arupattaraṇṭāmata
kannimāsam, *etc.* (Date, scribe, and benedictions in Mala-
yalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 107 leaves, generally 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Bhartṛkāvya* i. e. *Bhaṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | praṇipatya sakalavedinam atidustara-Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate ṭikā | lakṣya(m) lakṣaṇān ca dvayaṃ e(ka)tra vi-
duṣāṃ pradarsayitum śrī-Svāmisūnuḥ kavir Bhartṛnāmā rāmakathāśrayam mahākāvyaṃ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭikāyāṃ jayamaṅgalāyāṃ prakṛṇṇakāṇḍe rāmasambhavo nāma prathamā sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyasya tava sugrīvaḥ kārakaḥ kapi-nandanah drutaṃ draṣṭāsi maithilyās s[v]aivam uktvā tiro-bhavad | ito bulūcāv ity ādinā kṛtaṃ adhikṛtyocyate kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmaṇo(h) kṛtyā iti viśeṣapratipādanārtthaṃ prthagadhikāravacanam śeṣas tu kṛtaḥ kartta.

124.

WHISH No. 122.

Size: $16\frac{1}{2} \times 2$ in., 67 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: End of 17th or beginning of 18th cent.?

Character: Malayalam. The leaves are numbered by letters, as follows: ka = 1. kā = 2. ki = 3. kī = 4 . . . kau = 14, kam = 15, kaḥ = 16. kha = 17 etc.

Injuries: The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by Śrīpati, in 20 Adhyāyas (ff. 1—40).

It begins:—** ** taye namaḥ avighnam astu () yat-tejah pitrdhāmni śītamahasah pāthoyame maṇḍale sam-krāntam kumudākarasya kurute kāntim vikāsadhūyam¹ () cañcaccañcuputaiḥ cakoranikaraiś cāpiyatesau ciran trai-lokyālayadīpako vijayate devo nidhis tejasām () nījaguru-padaadvandvam kṛtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam Patir dvijapumgavaḥ () sphuṭam aṣṣamam ma-ṇḍaprajñaprabodhavivṛddhaye lalitavacanais siddhāntānām karoti hi śekharam () śatānandaddhvastiprabhṛtituṭiparya-ntasamayapramānam bhūdhīṣṇyagrahanivahasamsthānaka-athanam () grahendrāṇāṃ cārās sakalagaṇitam yattṛgaditam (read yantragaṇitam?) sa siddhāntaḥ prokto vipulagaṇita-skandhakusalaiḥ () kratukriyārtthāḥ śrutayaḥ pradīṣṭāḥ kalāśrayās te kratavo niruktāḥ etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhare grahabha-gaṇāddhyāyaḥ prathamah :

The 2nd Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8. the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candragrahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b. the 7th A. (parvānāyana) f. 20. the 8th A. (pāta) f. 21. the 9th A. (grahodayāsta-maya) f. 21b. the 10th A. (candra) f. 23. the 11th A. (grahayuddha) f. 25. the 12th A. (bhayoga) f. 27. the 13th A. (vyaktaḥ gaṇita) f. 29b. the 14th A. (avyaktaḥ gaṇita) f. 31b.

After f. 34 three leaves (gī. gu. gū) are missing.

The 16th A. (golavarṇana) ends f. 36, the 17th A. (rāhu-nirākarana) f. 36b, the 18th A. (grahanopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

¹ For vikāsadhūyam the metre requires - - - - -.

The 20th Adhyāya ends (f. 40b):—iti siddhāntaśekhara
Śrīpativiracite siddhāntaśekhara praśnavidhānāddhyāyo
vimśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhyo namaḥ
śrīkṛṣṇāya namaḥ ॥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jisnu-
nandana, Śrītrivikrama.

(2)

The *Mahābhāskarīya Karmanibandhana*, in 8 Adhyāyas
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām
bibhartti kṣaṇadākarasya yaḥ prakāśitāśāṃ śirasā gabha-
stibhiḥ namostu tasmai suravanditāptaye samastavidyāpra-
bh(av)āya śambhave jayanti bhānoḥ kamalāvabodhinaḥ kara-
himāṃśor vanitānanatviṣaḥ sasūritārāspṛṣṭadīrggharaśmayo
dharāsutajñāskisita(?)tviṣaḥ punaḥ tapobhir āptam sphuṭa-
tantram āśmakaṇ cīratvam abhyetu jagatsu satgrahaiḥ ciraṇ
ca jīvyāsur apetakalmaṣā Bhaṭasya śiṣyā jitarāgaśatravaḥ
navādrirūpāgniyutam mahībhujām śakendranāmnām śata-
varṣasagraham dviṣaṭkanighnam gatamāsasamyutam, etc.

F. 44:—iti mahābhāskarīye karmanibandhane pratha-
moddhyāyah ॥

It ends (f. 54):—Bhāskare mithunaparyyavasāne śarva-
rītiguṇasaptaghaṭi syāt akṣacāpagaṇitam vada tasmin
lambakena sahyatam vigaṇayya Bhāskareṇa paricintya
kṛtoyam mandabuddhiparibhogasamartthaḥ samyag Ārya-
bhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spa-
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad
anyatra yan nehāsti na tat kvacit ॥ iti mahābhāskarīye
aṣṭamoddhyāyah ॥ mahābhāskarīyam samāptam . akṣaram
yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum
arhanti vidvāṃsaḥ kasya nāsti vyatikramah . arddhād
ūnā ca dhūmram syāt kṛṣṇam arddhādhikam bhavet
vimuñcataḥ kṛṣṇadhūmram kapilam sakalagrahe śrīkṛṣṇāya
namaḥ namaś śivāya śivam astu ॥ ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan
nikhilagrahagativīśeṣabodhakaram vakṣye vyatipātādiñāno-
pāyam samāsenā ayanacalanan dvigunitam prakṣipyārke
tvajet tam rtubhānvoḥ śiṣṭasame śītāmśau kramaśaḥ kila-
lāṭavaidhṛtāv uditau sāyanacalane tasmin yady uttaram
ahivad adha upari śikhivad avāgayanes tastatopi tat sū-
kṣmatā gaṇitavaśāt sūryendvor bimbayogārdhād atpake-
pakramāntare vyatipātāhuh, etc.

F. 66 ends:—vainnye śobhanam ambikāramanabham
riktān apūrṇāmbhasām sūktiś śukraśaśāmkamandadivasā
simhāśvigostriḡhaṭāḥ vastre sūrppabham uttamam himakaro
maddhyo vyayāristhito na śrīsendujaleśapāpadivasāḥ kannya
*** meṣālinam ॥ 33 ॥

125.

WHISH No. 123.

Size: $15\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kuḷacūdāmaṇi*, or *Laghustutimahābhāṣya*, a Com-
mentary on *Laghubhaṭṭāraka's* *Laghustuti*, by *Simharāja*,
in 21 Vṛttas, with an introduction in Malayalam. The
text is printed as the first part of the *Pañcastavī* in the
'Kāvyamālā', Part III (1887). Mr. Whish describes the
work as "*Vimśatī* with Commentary of Simha-rājā".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
aindrasyevetyādi | eṣā | asau | tripurā | vaḥ agham | sa-
hasā | sadā | cchindyāt | etc. (follows Commentary in Ma-
layalam language).

F. 15b:—athedānīm ādyavṛttam vivriyate | aindrasyeva
śarāsanasya dadhatī maddhyelalāṭam prabhām śauryyīm
kāntim anuṣṇagor iva śirasy ātanvatī sarvataḥ eṣāsau
tripurā hr̥di dyutir ivoṣṇāmsos sadāhasthitā chindyād vas
sahasā padais tribhir aghaṇ jyotirmayī vāṇmayī (i) śrīman-

mahārājasamakṣam eva trailokye svāttā¹ siddhena siddha-sārasvatena śrīmatgurukāṭākṣapātamātreṇa saṁsiddhis tat-kṣaṇam eva sarasvatī mandirāya māṇavadanāmbujo Laghubhaṭṭārako nijalābhaprakarsas sarveṣāṁ bhavaty iti buddhyā parameśvaryā jyotirmayīśvarūpam vāṇmayīśvarūpaṁ ca prapañcam pratipādayan tatkālavarttinas sadasyā pratyāśīrvādam karoti | etc.

F. 23:—śrīmat-Simharājakṛte laghustutiśrīmanmahāman-trabhāṣye kulacūdāmaṇau prathamavṛttam sampūrṇam .

It ends:—dhruvam niścitam addhyayanam kariṣyatiti di-vyasiddharṣimānavaughagurvachinnapāramparyāgatam as-min mahatsvacchandasaṁgrahan tenedam Simharājena mayā sucaritinā² kṛtam laghustutimahābhāṣyam aśeṣāga-masammitam | iti Simharājakṛtau laghustutimahābhāṣye kulacūlāmaṇau ekaviṁśativṛttam sampūrṇam : Laghubhaṭṭārakāya namaḥ Simharājāya namaḥ śivāya namaḥ śivāya namaḥ śubham astu |

126.

WHISH No. 125 A.

Size: 12 $\frac{3}{8}$ × 2 in., (1) + 40 [numbered by letters from a. ā. i, ī etc. to am. ah. ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*, in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X, Adhyāyas 57 to 84 in Malayalam language (ff. 77—202), and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

¹ Doubtful reading.

² May be read also samcarī°. Read sukaritinā?

It ends:—kṣitibhujopi yayur yadarthah : iti śrībhāgavate mahāpurāṇe pāramahansaśaṃkṛtāyām śrībhāgavate mahāpurāṇe dasamaskandhe navatītamodhjayāḥ : śrīkṛṣṇāya namaḥ kṣantum arhati.

127.

WHISH No. 126.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in. 1) + 7 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Kuvalayananda*, by *Appayya Dikṣita*, complete. See above No. 109.

It begins:—hariḥ śrīganapataye namaḥ avighnam astu parasparatapaśampatphalāyitaparasparau prapañcamatāpitarau prāñcau jāyāpatī stumah etc.

It ends:—amum kubalayānandam akarod Arppadikṣitah niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) candrāloko vijayatām śāradāgamasambhavaḥ hr̥dyah kuvalayānando yalprasādād abhūd dhruvam : : śrīgurubhyo namaḥ : prākpr̥thekhilaphelavamśatilakas sūritcarāmobhavac chri-mān cekamarutpradeśa iti vā gehentaraśrenike talputrasya ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi pustakam smarata ity etsudhi praudhakāḥ : : śubham astu :

128.

WHISH No. 127.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ in. 82 + 1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably early 18th cent. An entry by Mr. Whish is dated 'Calicut 1834'.

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Leaves 1. 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvyaṣṛāṣṭā* (by *Rājānaka Mammata* and *Alaka*, in 10 Ullāṣas. Ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—iti kāvyaparakāśābhidham kāvyalakṣaṇam samāptam kṛtiś śrī-Rājānaka-Mammatakālakayoḥ ।

The text begins:—***** niyatikṛtaniyamarahitām hlādaika **** paratantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jīyati kāvyam yaśasertthakṛte, etc.

It ends (f. 4):—eṣān doṣā yathāyogam sambhavantopi kecana । ukteṣv antaḥ patantīti na prthak pratipāditāḥ । ity eṣa mārggo viduṣām vibhinnopy abhinnarūpaḥ pratibhāṣate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuḥ । । iti kāvyaparakāśe daśama ullāṣaḥ ।

Then the Commentary begins:—hariḥ śrīgaṇapataye namaḥ । granthārambhe vighnavighātāya samuciteṣṭadevatām granthakṛt parāmrśati । niyatikṛtaniyamarahitām hlādaikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jīyati । niyatiśaktyā niyatarūpā, etc.

It ends:—pūrvoktayaiva doṣajātyāntarbhāvitā na prthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇam iti kāvyaparakāśe daśama ullāṣaḥ । ity eṣa mārggo viduṣām vibhinnopy abhinnarūpaḥ pratibhāṣate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭa)naiva hetuḥ । samāptam kāvyaparakāśam । śrīpatmārabha(read śrī-Padma-nābha?)gurupādasaroruhotthān reṇūn bhavābhdhitarāṇa-sthirasetubhūtān ajñānasantamasabhedasahasraraśmidhāmano namāmy akhilalokahitaikaśīlān । kāvyaparakāśanāmedam vicitram kāvyalakṣaṇam । prekṣāvatān camatkārakāraṇam likhitam mayā । । on namo nārāyaṇāya । । on namo śivāya । āgāmikāla uḷaye pratāpe cāyati smṛtā āgāmīnyām samṛddhau । । karakṛtam aparādham kṣantun

arhanti santah । Rāmeṇa likhitam idam pustakam । śrī-
govindāya namaḥ ॥ . . . hariḥ ॥ harahara ॥ ॥

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum
icchāmaḥ paramam stavam japatā kaṇḍa¹nādevo yenā-
rāddhyata keśavaḥ । Somaḥ । pāramparam viṣṇā para-
pāraḥ pāraḥ parebhyaḥ paramārttharūpī, etc.

F. 53 begins:—brahmapāramamayam vedāntārtthamayam
brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt sto-
trasya tadvijijñāsubhi sprṣtas Soma uvāca । pāramparam
ity ādi । etc.

F. 54 ends:—kathaṇ ca na iti syāt pātakan tad api
hantya urugāyapāda iti bhāgavatokteḥ । brahmapāram sto-
tram ॥

(3)

The *Paramārthasāraṇivaraṇa*, a Commentary on the
Śeṣāryā (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82).
Cf. Burnell, Tanjore, p. 93 b. Hultsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam
astu ॥ agniśomātmanā nāyudhadharam akhilavyāptam
āsyāṃghridoṣṇām sāhasrair yuktam antaḥkṛtasuranivaham
svaprabhotbhā²sitāśam (1) netrair arkendurūpair vilasitam
analogrānana³ travarnam bhūṣā⁴ bhipradīptāvayavam
avatu vo viśvarūpam murāreḥ । śrīmac-Chām-
karamārggamaddhyavasatiś śākhāśatālamkṛtas saṃsārār-
kaḡabhastitaptatanubhis saṃsevitāṃghrir jjanaiḥ (1) Kṛṣṇā-
nandamahīruhomṛtarasāpūrṇair apūrvaiḥ phalaiś citrām
prītim upāsakeṣu janayāṇ jīyān mahīmaṇḍale । aśeṣopani-
śasarā(read śatsāra?)siddhā tatvānugāmini Rāghavānanda-
muninā śeṣāryeha vimṛsyate । paramārtthasārasam(jña)m
granthaṇ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-
gamanābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

¹ Doubtful. very indistinct. Read kañjanābhadevo?

² ellā (corrected to tbbā?).

³ Illegible. Wanted two long syllables.

⁴ Illegible. Looks like diyo or diko. Wanted one long syllable.

pranāmalakṣaṇam maṅgalam mukhataḥ sampādayann
artthataḥ ārambhāpekṣitam viṣayaprayojanasambandhā-
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti : etc.

It ends:—āryāvṛttaślokanām pañcāśītyā aśītiś ca pañca
ca tataś catasṛbhir videhamuktir uktā tatas tisṛbhiḥ kra-
mamuktir eva caturaśītir iyāntim āryeti pañcāśītir āryā bha-
vatīti paramārtthasāravivara(ṇa)m eta(d) Govindacandrikayā
samhṛtasamsṛtikāpā(?) sambhūtā Rāghavānandāt () yosau
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-
tasukhaikatānavimalasvānmaṁ(?)¹ prabodhasvarāt () yatsvā-
rājyam ameyam āgamagiras saṁlakṣa(ya)nty akṣayās ta-
smai viśvahr̥disthitāya mahate pumse namas kurmahe ||
iti paramārtthasāravivaraṇam samāptam || śrīgurubhyo
namaḥ || . . . śrī-Vedavyāsāya namaḥ || hariharahiranya-
garbhebh्यो namaḥ || ||

129.

WHISH No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the
same way as No. 19.

(1)

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*,
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the
Vyavahāra-kāṇḍa. "The author's name shows that he was
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ
sarasvatīpatim vande śrīyaḥ patim umāpatim tvīṣāṁ patim
gaṇapatim br̥haspatimukhān munīn pade pade praskha-
latām pradīpādīsthitāṁ api draṣṭṛṇām dr̥ṣṭivīṣaye candrikā
pravīṭanyate | athedānīm vyavahāra-kāṇḍam ārabhyate |
tatrādan vyavahārasvarūpam nirūpyate | tatra Br̥haspatih |

¹ Read *svāntaḥ, or *tvān mato?

dharmmapradhānāḥ puruṣāḥ, etc. See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpanaṃ ।

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpanaṃ ।

F. 9b:—iti smr° vyavahārabhedāḥ ।

F. 26:—iti smr° pratijñāvādaḥ ।

F. 41b:—iti smr° lekhyānirūpanaṃ ।

F. 46b:—iti smr° lekhyāparikṣā ।

F. 55b:—iti smr° sāksīparikṣā ।

F. 74:—iti smr° sāksīviśayāni । samāptaṃ ca sāksīprakaraṇaṃ । athāsāksīpratyaḥ tatra Nāradaḥ । etc.

F. 85:—iti smr° rtuto divyaṣṭavasthā ।

F. 102:—iti smr° dāṇḍaviśayāni ।

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)dhanaviśayāni¹ । hariḥ । śrī - Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhim । iti sakalavidyāviśārada-śrī-Keśavādityabhaṭṭopāddhyāyasūnu-yañjika - Deva² bhaṭṭopāddhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedaḥ । atreyāṃ prakaraṇānupūrvī vyavahārasvarūpaṃ aṣṭādaśanirūpanaṃ vyavahārabhedānirṇetṛnirṇayaḥ dharmasthānevasthānaṃ vyavahāradarśanavidhiḥ । kṛṣṇāya namaḥ ।

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 ("Vyavahāramālā, a manual of civil law (? by Varadarāja) much used in Malabar"); Hultsch II (No. 1472), p. 139.

It begins:—hariḥ śrīganapataye namaḥ avighnam astuḥ śrīgurubhyaḥ namaḥ namostu narasimhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe । manumukhyasarassamutbhavaḥ sukumāraiḥ prasavair vacoma-

¹ No. 141 = Whish No. 143 reads bālādīdhana°.

² Read yañjika-Devanna? But MS. No. 141 also reads °yajñika-Devena.

yaiḥ tridivāptiphalair nṛpocitām racayāmi vyavahāramālikām | śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, etc.

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sākṣipratyuddhṛti (f. 7b), rājasāsana-lakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viṣavidhi (f. 14b), śapathavidhi (f. 15b), ṛnasya deydēyavidhiḥ (f. 20), nityadānasya prakārah (f. 24), etc.

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇam | abhyupetyāśuśuśrūṣā samāptaḥ | Nāradaḥ | bhṛtānām vetanasyokto dānādānavidhikramah vetanasyānapākarma tadvivādapadam smṛtam |

130.

WHISH No. 129.

Size: 9 × 1½ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Malayalam.

Injuries: First leaf damaged.

Fragment of Śaṅkara's Commentary on the *Viṣṇusahasranāman*.

It begins:—parāyaṇam tasmin loke ekam parāyaṇam param ayaṇam prāptavyam pa *** ** *** ya-granthiś chidyante sarvasamśayāḥ kṣiyante cāśya karmmani tasmin drṣṭe, etc.

F. 24b:—nāmnām śatam ādyam vivṛtam | F. 29:—iti nāmnā(n) dvitīyam śatam | F. 34:—iti tṛtīya(n) nāmnām śatam vivṛtam | F. 39:—iti nāmnān caturtham śatakam |

It breaks off with the words:—iti bhagavatsmaranāt yan devan devaki devī vasudevād ajījanat bhaumasya brahmaṇo guptyai diptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

Size: $11\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 155 + (15) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Scribe: Anantakṛṣṇa, son of Govinda.

Character: Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmma ca rājarsir etc., see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyah ।

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyah । śrī-rāṅgeśāya namaḥ ।

F. 79b:—ity āgne° tulā° pañcadaśoddhyāyah ।

It ends:—iti prasannānananīrajā mudā . . . (see above p. 63) abhyapūjayan । ity āgneyapurāṇe tulākāverīmāhātmye trīṃśoddhyāyah । yādṛśam. etc. . . Āvadugdhāraṇagurave namaḥ । śrīkāveryai namaḥ । śrī-Govindan putran Anantakṛṣṇan svahastalikhitaṃ śrīrāṅgeśāya namaḥ । . . hariḥ ।

132.

WHISH No. 132.

Size: $12 \times 1\frac{1}{2}$ in., (1) + 144 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th century?

Character: Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu suklāmbaṛadharaṃ viṣṇuṃ śaśivaraṇṇaṃ ca'turbhujam pra-

sannavadanam dhyāyet sarvavighnopaśāntaye ākhyātam
bhavatā pūrvam viṣṇor mähātmyam uttamam sarvapāpa-
haram puṇyam samāsenā śrutaṁ ca naḥ idānim śrotum
icchāmo mähātmyam tripuradviṣaḥ tatbhaktānāṁ ca mähā-
tmyam niśśeṣāghaharam param tanmantrāṇān tadvratānān
tatppūjāyāś ca sattama tatkathāyāś ca tatbhakteḥ pra-
bhāvam anuvarṇnaya | śrī-Sūtaḥ | etāvad devamarttyānām
śreyas sa sanātanam yad īśvarakathāyām vo jātā bhaktir
ahetukī, etc.

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānu-
varṇnanā nāma trayaviṁśoddhyāyah |

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimā-
nuvarṇnane caṇḍālikammāśaśivavokaprāptikathanāma (?)
pañcaviṁśoddhyāyah | śrīpārvatyai namo namaḥ śubham |
bhūyopi śivamähātmyam vakṣyāmi paramātbhutam śrīvataṁ
sarvapāpaghnam, etc.

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānu-
varṇnanā nāma ekonaviṁśoddhyāyah |

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇ-
nane śivabhaktamahimānuvarṇnanā nāma ekaviṁśoddhyā-
yah |

F. 95b:—iti brahmottarakhaṇḍe bhadraṇyurmuktiprā-
ptikathanā nāma ṣaṭtriṁśoddhyāyah |

It ends:—yah paṭhec chṛṇuyāc caiva purāṇam śaivam
uttamam sa vidhūya sarvakarmmāṇi śivaloke mahīyate |
iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇnanā
nāma catuṣcatvāriṁśoddhyāyah | śrīpārvatīparameśvarā-
bhyaṁ namaḥ | . . . gurūṇāṁ caraṇāmbhojaparāgaparamā-
pavaḥ manomukuram asmākaṁ punīyur anuvāsaram | śu-
bham astu | śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ |

133.

WHISH No. 133.

Size: $10\frac{1}{2} \times 1\frac{1}{4}$ in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasimha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ | yasya jñānadayā-sindhor agādhasyānaghā guṇāḥ | *etc.* . . . svaḥ | ita * vya-yam | svarggaḥ | nākaḥ tridivāḥ tridaśālayaḥ | suralokaḥ | ivayañcum puliṅgaḥ | dyauḥ okārāntaḥ | dyaṁ vakārāntaḥ dve striyaḥ | klībe | triviṣṭapaḥ | *etc.*

It ends with the 2nd Varga of the 3rd Kāṇḍa:—grā-matā | grāmaṇḍam | janatā | janaṇḍam | dhūmyā | dhūmaṇḍam | pāśyā[m] pāś[y]aṇḍam | gavyā | goṇḍam | prthak | prthak | diṁ strī | apiṁ sāhasraḥ | sahasraṇḍam | kāriṣyaḥ kāriṣaṇḍam | vārmmaṇāḥ (read °am) kava-ṣaṇḍam | atharvaṇādikam | atharvaṇaṇḍam | klī | iti samkīrṇaṇḍavarggaḥ |

134.

WHISH No. 134.

Size: $10\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Kriyākalāpa* (astronomical portion) of the *Tantrasamgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasamgraha* in the Malayalam language in the Whish Collection.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | pratyūhavyūhaviratikāraḥ param mahā antaḥkaraṇa-śuddhim me vidadhātu sanātanaḥ yatprasādāt kavindra-tvaḥ mandopi labhate kṣaṇāt tām śāradendusvacchāṅgīm vande devīm sarasvatīm | nārāyaṇaḥ jagadanugraha-jāgaru-kaḥ śrīnilakaṇṭhaḥ api sarvavidam pranamya yat tantra-samgrahagatam grahatantra-jātam tasyāparāṇ ca vivṛtiḥ vilikhāmi laghvīm | tatrādaḥ tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśāmanāyābhīṣṭadevatān namaskaroti | he viṣṇo nihitaḥ kṛtsnaḥ jagat tvayyeva kāraṇe jyotiṣāṇ jyo-

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin
yasmims tvayi kṛtsnam idaṁ jagan nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān
apāsyā śiṣṭebhyo bhagaṇān apāsyā śiṣṭebhyo rāśyādibhyo
bhāgātmakam upadiṣṭam svam svam mandoccam viśoddhya
yac chiṣyate tad iha mandakendram ity abhidhiyate || *etc.*

F. 34b:—iti tantrasaṁgrahasya kriyākālāpam krameṇa
saṁgrhya racite vyākhyānesmin pūrṇnoddhyāyo dvitīyo-
bhūt ||

The 3rd Adhyāya ends f. 75b, the 4th Adhyāya f. 90,
the 5th Adhyāya f. 107b, the 6th Adhyāya f. 112b, the
7th Adhyāya f. 116.

It ends:—iti tantrasaṁgrahasya kriyākālāpam krameṇa
saṁgrhya racite tadvyākhyāne pūrṇnobbhūd aṣṭamoddhyā-
yaḥ | samāptaṁ cedam namaś śivāya | *etc.* (follow some lines
in Malayalam language).

135.

WHISH No. 136.

Size: $8\frac{1}{4} \times 1\frac{1}{4}$ in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Fragment of the *Bālabhārata* by *Paṇḍit Agastya*, ending
with the 9th Sarga. The complete work is said to contain
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,
Das Mahābhārata, III, p. 44.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
asty atrinetraprabhava(h) kalātmā śaśīti nakṣatraganaśya nā-
thaḥ yaṁ vārijaśrīharam āptavāco vāmaṁ harer llocanam
āmananti | sevyas surāṇā(m) himavarṣipādas sambhāvanīyas
śirsaś śivena mahiddhrabhartteva tamopahantrīm yaḥ kau-
mudīm divyanadīm prasūte | na jāhnavīyaiś ca na yāmu-

naiś ca na cāparāsām saritām payobhiḥ yannyā(?)dayanā
 sujātadhāmno bamhiyasīm vṛddhim upeti pārtthaḥ | budhas
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manoḥṣāḥ
 yaḥ karddamāpatyam ilābhidhānam paryyagrahit pañcāśā-
 yudhārttaḥ | tasyānujobhūt puruhūtasārah Purūravā bhū-
 valayasya goptā nārāyaṇoruprabhavām striyam yo jaya-
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano
 ripūṇām āsīd anūnasya guṇais tanūjah | hr̥ṣyadvarttri pu-
 lakāṅkurābhā rarāja yasyāddhvarayūparājīḥ putras tadyo
 Nahuṣodhirūdhatrivīṣṭapam puṇyavaram parāsuḥ kutrāpi
 sūtrāmṇi ciraṁ pranaṣṭe svarājyam indras svayam eva
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-
 litasya yasya nabhasy udīrṇṇo bālareṇur āsīt ghano yasaḥ
 ketakajanmahetuḥ | etc.

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamā
 sarggaḥ |

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamā sa-
 rggaḥ |

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—prītosmi te prājñatamāya rājan yam icchasi
 bhrātr̥ṣu taṁ dadāmi uktas sa tenaivam upodhaharṣo jī-
 vantam aicchan nakulan narendrah | 101 |

136.

WHISH No. 137.

Size: $11\frac{1}{4} \times 1\frac{1}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

A Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam asta |
 Jayadevanāmā kavīḥ gītagovindābhidham prabandham
 vidadhānaḥ tatpradīpādyam vastūpakṣipann eva tannirde-

śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-
bara(m) meghair mmeduram vasantepi kṛṣṇāhṛtair mmeghais
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-
śamukhyaiḥ brahmeśamukhyai[h]r mmuhur(?)jjasam nānā-
kāravicārasāraturaiḥ nānāvidhacintaviśeṣan nipunaiḥ (read
°cintāviśeṣanipunaiḥ?) vidvatbhir nnityair vacanaiḥ upani-
ṣadvākyaḥ jadyāpi (?) na niścīyate tad ādyam param vastu
divyair mmadhurai[h]s satsūktisamśodhitaiḥ mṛdūktisamśo-
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaḥ sārasya
sīmā *¹ saḥ bhaktiviśeṣaśālinām cetasi cakāstu sphuratu |
iti śrīgītagovindavyākhyāne sarasarasīruhākṣo nāma dvā-
daśas sarggaḥ | śrīkṛṣṇāya namaḥ |

137.

WHISH No. 139.

Size: $11\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18th cent.

Character: Malayalam.

The *Sūryasiddhāntavivarana*, a Commentary on the
Sūryasiddhānta, by *Parameśvara*, pupil of *Rudra*, in
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
gurubhyo namaḥ | lokāmbāyai namaḥ | śrīsūryāya namaḥ
cidrūpakāraṇam sarvagatam kṣīragatājyavat yad yogidrśyañ
jagatas tam mahāhamsam āśraye | vyākhyātam bhā-
skariyam laghu tad anu mahābhāskariyam sabhāṣyam
paścāl līlāvatī ca grahagativaiṣayam kiñcid anyac ca yena
soyam śrī-Rudraśiṣyo vadanajaśiśave sūryasiddhāntasama-
stham vakṣyaty aspaṣṭam arttham gaṇitaviṣayagam karma
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-
yoditam sūryasiddhāntam vivakṣur ayam ācārya iṣṭadevatā-
praṇāmapūrvakam Mayasūryayos samvādamayapraśnottare

* Akṣara indistinct, looks like jū or űjū.

niyuktasya sūryāṃśasya puruṣasya vacanaṁ ca kramāt
pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarane prathamoddhyāyaḥ |

F. 20b:—iti Pārameśvare sūryasiddhāntavivarane dviti-
yoddhyāyaḥ | |

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ |

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b,
A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b,
A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam ākhyātam rahasyam param
atbhutam brahmaitat paramam puṇyam sarvapāpaprāṇā-
śanam evam upasaṃhṛtam śāstram nīlābjyoṣ saṃ-
gamāt saumye sthitena paramādinā siddhāntam vivṛtam
sauram īśvareṇaivam atpapaśaḥ¹ || iti Pārameśvare sūryasi-
ddhāntavivarane trayodaśoddhyāyaḥ || śrīlokāṃbāyai namaḥ ||
śrīsūryādisarvagrahebhyo namaḥ || śrīsarvasvatīprasādika |

138.

WHISH No. 140.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very
strange, as the date given at the end of the MS. is the Kollam
year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmapadyavṛtti* or metrical Commentary on
the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu |
yasmād āsīj jagad idam akhilaṁ yena vā tat praviṣṭaṁ
jīvo bhūtvā khalu jalaravivan māyayā nirguṇopi (1) yasminn
ante vilayantam parānandaṁ conam (?)² viṣṇum vande mama
hr̥di nilayaṁ śāśvatam śāntam ekaṁ || sṛṣṭvādisargge kavim
ātmamāyayā svānābhipatmād akhilārtthasiddhaye (1) vedān
sahāṃgair avadān (read avadat?) purātanān yas tam gurun
naumi sadārtthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vai-
śampāyano munīḥ uvāca punar apy enam rājānam Jana-

¹ *Id est* alpaśaḥ.

² Metre wrong. Four Akṣaras wanting.

mejayam | śrutvāvadhārya niścitya dharmmān nānāvidhā(n)
parān aśeṣeṇaiva kārtsnyena niśseṣeṇāviśamkayā | etc.

It ends: —śrīpūrvapūrṇṇapriyavādareṇa samparkasaṃśo-
dhitamānasena vṛttir mmayā keśavapūrṇṇanāmnām (— —?)
sahasrasya samīriteyam | laghuvṛttir iyaṃ haripādayugan
drdhabhaktimatā kathitā vimalā suvimśya nara yadi tām
prapaṭhed dhṛtikṛtyaharim sa vimuktimayāt | iti śrīśahasra-
nāmapadyavṛttau daśamaśatam samāptam || śubham
astu | śrī-Vedavyāsāya namaḥ, etc. (Date etc. in Malayalam
language.)

139.

WHISH No. 141.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: Kollam year 999, or A. D. 1824.

Character: Malayalam.

Śoḍaśakriyā, a manual of domestic ceremonies (Jāta-
karman, Upanayana, Marriage, etc.), according to the
school of *Bodhāyana*, in the Malayalam language, the
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—
mantram aśmā bhava paraśu(r) bhava hiraṇyam asṛtam
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś
śatam indraḥ śreṣṭhāni draviṇāni dhehi cittin dakṣasya
subhagatvam asme, etc. See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam aśmānam aśmeva tvam
sthiro bhava abhi tiṣṭha prṭanyatas sahasva prtanāyataḥ | ...
mantram yā akr̥ntann avayan yā atanvata yāś ca devir
antān abhito dadhantha | tās tvā devir jjarasā sam vya-
yantv āyusmān idam pari dhatsva vāsaḥ | See Mantrap. II,
2, 2; 5.

F. 67:—mantram | sakhāsi saptapadā abhūma sakhyān
te gameya | sakhyāt te mā yoṣam sakhyān me mā
yoṣthāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hṛdā kiripā manyamānomar-
tṭyaṃ marttyo jōhavimi | jātavedo, etc. See Mantrap. II,
11, 5.

140.

WHISH No. 142.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 103 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of *Prakriyāsarvasvam*, *Dhātukāvyam*, *Nārāyaṇīyam*, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | sāndrānandārabodhātmakam anupamitam kāladeśāvadhibhyān niryyuktan nityam uktan nigamaśatasahasrena nirbhāsyamānam aspaṣṭan drṣṭamātre punar urupuruṣārthātmakam brahmatatvam tat tāvat bhāti sāksāt gurupavanapure hanta bhāgyaṇ janānām | etc.*

F. 18 marg.: *venasya kathā |*

F. 22 marg.: *ajāmīlakathā |*

F. 24b marg.: *hiranyākṣakathā |*

F. 25 marg.: *narasiṃhāvatāram |*

It ends:—*ajñātvā te mahatvam yad iha nigaditam viśvanātha kṣamethā(h) | stotraṇ caitat sahasrottaram adhikā-taram tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutiṣu ca januṣā stutyatāvarṇanena sthitam līlāvatārair idam iha kurutām āyurārogyasaukhyam | śrīkṛṣṇāya namaḥ nārāyaṇīyam samāptam || śrīgurubhyo namaḥ | etc.*

141.

WHISH No. 143.

Size: $9\frac{1}{2} \times 1\frac{1}{4}$ in., (1) + 169 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

Character: Malayalam.

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahārakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

Size: $14 \times 1\frac{1}{4}$ in., (1) + 99 leaves, 11 lines on a page.

Material: Palm leaves.

Date & Scribe: The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon: — Kollam tollāyiratta empattañcāmata makaramāsam añcāntiyyati coppaccayum robiniyum śuklapakṣattit dvādaśiyum Siṅhaḥ karaṇavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam #

Character: Malayalam.

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gitagovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

Size: $9\frac{1}{2} \times 1\frac{1}{4}$ in. (and $7\frac{1}{4} \times 1\frac{3}{8}$ in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning:—om hrīm śrīm klīm ām (?¹) nityakāmeśvari klīm sarvasatvavaśanka-

¹ Indistinct.

rīsenah sarvastripuruṣavaśāṅkarī aim klīm sauḥ sauḥ klīm
aim hrīm namo bhagavativiccai (?) mahātripurasundaryyai
namah, etc.

F. 10b:—na guror adhikam na guror adhikam na guror
adhikam na guror adhikam śivaśāsanataś śivaśāsanataś
śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucaraṇāravindā-
bhyām namah : |

(2) A fragment begins on f. 11:—ādhāre liṅganābhau
hrdayasarasiḥ tālumūle lalāṭe dvaipatre ṣoḍaśāre dvidāśa-
daśadale dvādaśārdhe catuṣke vāsānte bālamaddhye ḍa-
phakarasaḥite kaṇṭhadeśe svarāṇām haṁsan tatvārttha-
yuktam sakaladalayutam varṇarūpan namāmi : etc.

This fragment breaks off on f. 13b, f. 14 contains some
benedictions (namo gaṇeśāya namo vidhātre, etc.), ff. 15 & 16
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning
(f. 1):—caturbhujam mahāviṣṇum śaṁkhacakraḡadādharam
manasā cintaye devam mānasasnānam ucyate khaṣṭhitam
puṇḍarikākṣam mantramūrttim harim smaret anantāditya-
sankāśam vāsudevaṁ caturbhujam śaṁkhacakraḡadāpatma-
dhāriṇam vanamālinam śyāmalam, etc.

(4) A Collection of Mantras, beginning (f. 1):—atha
pātram viti : om prakṛtya vikārabuddhimataśrotratvak-
cakṣujihvāghraṇavākpāṇipādapāyūpastha-śabdasparśarūpa-
rasagandha-ākāśavāyuvahnisalilabhūmyātmanā aśuddhata-
tvena am ām aḥ aim ātmatatvena sthūladeham pariśo-
dhayāmi śodhayeti brūyur āryyāḥ, etc.

F. 17 ends:—iti śaṁkhaḡpūjā | gāṁgagāyayai viśvarūpāyayai
śaḡdāśivāmṛtāyayai nārāyaṇayayai namo namah |

Ff. 18—19 contain some tables of Mantras in four
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra
rṣiḥ amṛtagāyatri cchandaḥ sarjīvani(read samjīvani?)-
rudro devatā aim śukraśāpāṇām klīm, etc.

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ
śrīgaṇapatiḡ namah śrīmadvāḡdevatāyyā tvā gaṇanāthaḡ
prapamya ca natvā deśikanāthaḡ ca śivānandarasaḡ
bruve : |

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā sthairyopaghnām upetya bhaktilatikā śākhopaśākhā sthitā uccair mmānasakāyamānapāṭalīm ākramya niṣkalmaṣā nityābhīṣṭaphalapradā bhavatu me salkarmmasamvar-ddhitā ॥ 50 ॥

144.

WISH No. 146.

Size: $9\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise on astrology.

It begins:—śrīgaṇapataye namaḥ avighnam astu śrī-sūryādisarvagrahebhyo namaḥ (:) sūryendvagnivilocanam girisutāraktam budhāntasvṛkam devedyam rajatacalendra-bhṛgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvighra-mayam vṛddhokṣaketum bhaje kaṇṭhāntarggatakālakūṭa-gulikaṇ cellūranātham śivam | 1 | maddhyātavyadhipam praṇamya kamalam prāṇeśvaram sampade kṛṣṇīyaprabhṛtim vicārya bahudhā praśnāgamān aṇjasā samgrhyāpi gurū-ditam laghudhiyā(m) bodhāya padyair nnavaiḥ prechāsam-graham ādadhāmy aham asau deya(read daiva)jñatustyai bhavet | 2 | skandheṣu triṣu saśramah kṛtamanās siddhānta-bhedeṣu vā pañcasv āttamantrattamo (read °manastamo?) nipuṇadhīrācāryavān satyavān daivajñah kṛtanityakarma-karaṇo japtāttamantro grahān pañcāmgeṣaṇapūrvakam hi gaṇaye dāstāntata (?) svasthadhī(h) | 3 |

F. 2b:—daśabhir nnavasamyuktaiḥ padyair iti samirita dūtalakṣmādikāddhyāyah prathamah praśnasamgrahē .

F. 4b:—iti sārasmgrahē praśnaśāstreṣṭamamgāddhyāyo dvitīyah ॥

F. 5b:—iti sārasmgrahē praśnaśāstre sugrīvapraśna-ddhyāyas tṛtīyah ॥

F. 22:—iti sārasmgrahē praśnaśāstre grahavivaraṇā-ddhyāyo daśamah ॥ F. 32b:—ity āyu(h)praśnah ॥ ślokanām

śatakenairam āyuhpraśna udāhṛtaḥ saikena daśakenātha
vivāhapraśna ucyaṭe ।

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-
nāmṛgayāyudhoḥ lakṣaṇam vimśatiślankair (sic) ity evam
praśnasamgrahaḥ । iti praśnasamgrahaḥ । । iti praśnasam-
graham samāptam ।

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-
napatiṁ sūryendubhūvṛtividvāgīśāspḥujidāki(?)rāhuśikhino
devān gurūṁś cākhilān kṛṣṇīyād aparāś (read °rāc?) ca
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-
ṣyahitāya samgraham aham vakṣyāmi samkṣepataḥ janma-
yuktaphalāni janmasamaye jñātvā salagnān grahān daiva-
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-
śnam janma samam phaleṣu sudhiyaś śamsanty avijñātam
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād
yataḥ tithyṛkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile
devya(read daiva)jñam vidhivat prasādyā sumatin datvā
param prābhṛtam prāhne prcchatu prcchakas tv abhimatam
nirddhārya buddhyaiva tad ramye bhūmitaleṣu maṅgalayute
cakram likhed daivavit । etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-
bhavaḥ hāra syāt guṇasamyutir gguṇaguṇāhārāhṛtā svā
daśā labdhāny antarajā daśātha vidaśā sādhyā tataś
coktavat । 40 । iti jātakapaddhatir llaghvī । ।

Then follows (f. 46b)¹:—hariḥ śonarkaniśākarakṣiti-
javim (?)² jīvāspḥujitsūryajān vighneśam svagurūn praṇamya
śirasā devīn ca vāgīśvarīm praśnajñānavidhau Varāhamihirā-
patyas sa yad vastur³ llokānām hitakāmyayā dvijavaras
tikām karoty albhutām ।

¹ This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*
Commentary on the *Satpañcāśikā* of *Pyṭhuyāśas*, the son of *Varā-*
hamihira. See Ind. Off. V, p. 1059 (No. 2993).

² keśājarka° . . . °vijjivā°. Ind. Off. MS.

³ Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

Size: $7\frac{1}{2} \times 2$ in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the *Tarkasamgrahadīpikā* the date Kollam 997 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhighātāj jijnāsā tadapaghātake hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | etc.*

It ends (f. 7):—*iti sāmkyāsaptati samāptāḥ | ṣaṭ-triṃśatā samghaṭitāya tatvais tvagādisaptāvaraṇo bhavāya etc.*

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—*hariḥ śrīgaṇapataye namaḥ || adhi-gatatatvālokaṃ lokottaravādinam praṇamya munim kriyate saptatikāyāḥ ṭikā jayamaṅgalā nāma prekṣāvantanukte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān mokṣaḥ tatvāni pañcaviṃśatiḥ | tathoktam pañcaviṃśatitatvajño yatra kutrāśrametaraḥ jaṭi muṇḍi śikhī vā vimucyate nātra saṃśayaḥ | etc.*

It ends (f. 62):—*iti śrīmatparamahamsaparivrajā (read °parivrājakā) cāryaśrī-Govindabhagavatpūjyapādaśiṣyena śrī-Śaṅkarabhagavatā kṛtā sāmkyasaptatiṭikā samāptā | śrī-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||*

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāś sṛjamānān namāmaḥ ajā ye tān juṣamāṇā bhajanto jahaty enām bhuktabhogān numas tān | Kapilāya mahāmunaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tatheśvarakṛṣṇāya vayan namasyāmaḥ | iha khalu pratipipitsitam arttham pratipādayan pratipādayitāvadheyavacano bhavati, etc.*

It ends (f. 40):—*iti śrī-Vācaspatimiśraviracitā sāṅkhyasaptatīṭikā samāptaḥ || kumūdānīva cetāṃsi bodhayanti satām sadā śrī-Vācaspatimiśrāṇām kṛti syāt tattvakaumudī || akṣaram yat paribhraṣṭam mātrāhīnan tu yat bhavet kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ || śrī-gurubhyo namaḥ || || ||*

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—*te vidhāsyati alam utkaṇṭhayā tavety upadeśe tuṣṭiḥ sākālākhyogha ucyate yā tu na kālān nāpy upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata eva madālasāpatyāni bālāni mātur upadeśamātrā devavivekakhyātīmanti muktāni babhūvuḥ, etc.*

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annam-bhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu viśveśvaram sām̐bamūrttim praṇipatya girām gurum tīkām śiśubhitām kurve tarkasa(m)grahadīpikām | etc.*

It ends:—*ity Annambhaṭṭopāddhyāyakṛtatarkkasaṃgrahadīpikā samāptā || śrīmahātripurasundaryai namaḥ || etc.* (Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annam-bhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, etc.

It ends:—Kāṇādanyāyamatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasamgrahas samāptaḥ | śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

146.

WHISH No. 148.

Size: $7 \times 1\frac{3}{8}$ in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.

Material: Palm leaves.

Date: Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

Scribe: Dāmodara.

Character: Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by *Veṅkaṭanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultsch II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale vinilayaṃ śrī-Vemkiṭeśaṃ gurum natvā Vemkiṭanāyakas tv anudinaṃ jātopayayāt¹ sudhiḥ etc.

F. 22b breaks off with the words:—rāhau vilagne sakujerkaputre rāhan br̥hatbījmiḥāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the *Bālakāṇḍa* of *Vālmīki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṃ gamiṣyati idaṃ pavitraṃ pāpa-ghnam puṇyaṃ vedaiś ca sammitaṃ yaḥ paṭhed rāmaca-ritaṃ sarvapāpaiḥ pramucyate, and ends:—iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnārada-vākyaḥ śrīsaṃkṣepo nāma prathamā sarggaḥ | . . . śrīgaṇapataye namaḥ |

¹ Read jātoppayāryyāt with Dr. Hultsch' MS.

(4)

Ff. 23 b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 160 + (3) leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samāgatya bhagavān bhṛguna-
ndanah grāmanin kalpayām āsa tasmin saptadaśa dvijān
kañcidvijam dvijeṣv atra āṅgīrānvayam eva ca kṣetrakā-
ryāya rāmas tu lakṣmīśasyālaye nṛpa, etc.

F. 6 b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyah ॥

F. 39 b:—iti śrībhūgolapurāṇe pañcāśoddhyāyah ॥

F. 50 b:—iti śrībhūgolapurāṇe keralamāhātmye gargga-
yudhiṣṭhīrasamvāde addhyāyah ॥

F. 92:—iti keralotbhave nilānadīmāhātmye pañcamo-
ddhyāyah ॥ ॥

F. 131 b:—iti śrībhūgolapurāṇe umāmaheśvarasamvāde
keralamāhātmye saṃkṣepo nāma prathamoddhyāyah ॥

F. 155:—ity agastyasamhitāyām keralotbhave ikṣunadī-
māhātmye pañcapañcāśoddhyāyah ॥

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-
śatatamodhyāyah ॥ śubham bhavatu ॥

148.

WHISH No. 150.

Size: $11\frac{3}{4} \times 1\frac{1}{8}$ in., 209 leaves (the first of which is missing), 7 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. The leaves are numbered by Akṣaras.

Injuries: The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavakhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ।

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ śivamāhātmyakhaṇḍas samāptaḥ ।

The Jñānayogakhaṇḍa ends (f. 83):—iti . . . jñānayogakhaṇḍe samādhividhir viṃśatitamoddhyāyaḥ । samāptā jñānayogakhaṇḍaḥ ।

The Muktikhaṇḍa ends (f. 112):—iti . . . muktikhaṇḍe navamoddhyāyaḥ । muktikhaṇḍas samāptaḥ ।

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavakhaṇḍa.

149.

WHISH No. 151.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutam yā havir yā ca hotra (read hotrī) ye dve kālam vidhatta śrutiviśayagunā yā sthitā vyāpya viśvam yām āhus sarvabhūtaprakṛtir iti yayā prāṇinaḥ prāṇavantaḥ pratya-kṣābhīḥ prapannas tanubhir avatu vas tābhir aṣṭābhīḥ īśaḥ । naipatthyābbhimukham avalokya । āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | pravīṣya naṭi |
ama ia hmi | sū | abhirūpabhūyiṣṭhā parisad eṣā adya khalu
Kālidāsagrathitavastunā navena nāṭakenopasthātavyam
asmābhiḥ | etc.

The first *Aṅka* ends f. 16b, the 2nd A. f. 30, the 3rd A.
f. 42, the 4th A. f. 58, the 5th A. f. 72b, the 6th A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu
vidaujāḥ prājyavrṣṭi(h) prajāsatatayajñas (sic) svarggino bhā-
vayālam yugaśataparivarttā. (Verse 193 in Böhtlingk's
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,
part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa',
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīmatkailāsaśaile sakalagaṇacamūcakrasampūrṇasānau sā-
nandam pārijātaprasavasulabhilān (?) mānayan mandavātān
pratyagrapremahr̥dyām anīśam anusaran dakṣajāmikṣu (?)
cāpakrīḍābhedair anaiṣīt kamapi sa samayaṁ somalekhā-
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-
tām prākṛtaiḥ prāptajīvaiḥ datvā rudrasya bhāgam vidhi-
vad avahitās satraśeṣam samāpya svasthā svam svan nivā-
sam prayayur atisukhas sopi dakṣo babhūva | iti dakṣaya-
jñaprabandham samāptam || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
sākam rājā sagarbhyais samayajalanidhim dustaram sādhu
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva
tamaso bhāsamāno nitāntam paṇim pārtthātmajenātbbhuta-
bhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais
saha śamanasuto mātṣyapuryāny avātsīt | etc.

It ends:—mātrvācam acirān nīśamya padatārit (?) : vīṇi-
namaskaric (?) cādareṇa nījasodaraṇ ca samudam prapamya

† The metre requires a short syllable.

śāmanātmajam yātudhānaparameṣakollupatināśumārutasu-
tan teḷi (?)¹ * ādi devacaraṇāravindamakakān vila * (?)²
karutibhinān ! !

150.

WHISH No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.

Material: Palm leaves.

Date: Kollam 999, i. e. A. D. 1824.

Character: Malayalam.

The Tantrasamuccaya.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurave namaḥ | śrīmatṣaṭguṇasambhṛtaṁ vapur adhiṣṭhā-
yānugṛhṇāti yaḥ śraddhābhaktipavitratoḥpāraṇai svāraṁ-
bhabhūkārukaiḥ pūrṇānandarasaṇubhūr ativiśādān (?) tar-
ppito yajvanas tan devaṁ nnigamāgamādyadhigatam nityam
samārādhnuṇyāḥ (?)³ | gurudivākarabhadraḥkaṭākṣarusphuri-
tahr(t)kamalodarasambhṛtaḥ likhitāsmi atha tantrasamucca-
yaḥ, etc.

F. 103:—iti tantrasamuccaye rahasyāgamasāraḥ paṭalaḥ
samāpi ṣaṣṭhaprakṛtiṭa (sic) kṛtapādapiṭhapratimāvāarakapi-
ṭhikā pratiṣṭhaḥ |

F. 144:—iti tantrasamuccaye samudyatghaṭasamkhyā-
parikalpanāprakāraḥ paṭalaḥ kalaśaprasāadhanaitatsnapanā-
khyāndavarōṣṭa samāptaḥ |

It ends:—balipīṭhamahāddhvajādijītena vihitair ddeva-
viśuddhyavasrutais tatsuliśoddhya (sic) ! ! ! ! ! iti samntra-
samuccyeye samāptaḥ | (sic) etc. (Date in Malayalam
language.)

151.

WHISH No. 154.

Size: $7\frac{3}{8} \times 1\frac{1}{4}$ in., (1) + 137 + 4 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

¹ The metre requires ...

² The metre requires ... for vila*.

³ Doubtful reading.

Character: Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

Injuries: Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruṃyaka* or *Maṅkhuka*. Our MS. mentions Maṅkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamaṅkhuka.' Generally Rājānaka Ruṃyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvyamālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruṃyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruṃyaka was the Guru of Maṅkha or Maṅkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Maṅkhuka identical with Maṅkhaka, and was he the real author of the Alaṃkārasāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācaṃ devīṃ trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhāṭa-prabhṛtayas tāvac cirantanālaṃkāraḥ pratīyamānam arttham vācyopaskāraḥ tāyālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āśrayāśrayi-bhāvenaiva cirantanamatānusṛtiḥ : : samāptaṃ cedam alaṃkārasarvasvam : : iti Maṅkhuko vitene kāśmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvam : : : : namaś śivāya śāntāya : : : : śubham astu : : : :

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārtthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyamgyamukhena vā iti trayah prāyahpakṣāḥ ādyepy alamkārato guṇato veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvam sapakṣe satvam vipakṣād vyāvṛttir iti trīṇi rūpāṇi || vākyaṇyāyo mīmāṃsakanyāyah ||

152.

WHISH No. 155.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the 19th cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasimha's Nāmalingānuśāsana*, by *Kṣīrasvāmin*. Not quite complete. See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.; Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānam gorocanārucilalāṭavilocanam vaḥ anyonyagādḥaparīram-bhanipīdanena piṇḍibhavan bahir iva sphuṭitonurāgaḥ | adyāpy abhinnaṃudro yortthārtthibhir Amarakośa eṣa budhāḥ utpātyate yatheccam grhṇiddhvan nāmaratnāni | prakṛtipratyayavākyaair vyastasamastair nniruktinigadābhyām iti saptāṣṭaiḥ pathibhir nnāmnām pārāyaṇam kurmmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhāntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ | sahajo yas samullāsaḥ kṣīrābdhes sopi maṃsyate candra ity atra kiṃ kurmo gatānugatikaṇ jagat | vastv eva tan na hi bhavet kriyatenyathā yat kaś chādayed dinamāṇim karasamputena sāretarāntaravicāracanān pratīrṣyaṃs tenāham eva bata durjjana cakravartti | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṃpūrṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṃpūrṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghā-
tane bhūmyādikāṇḍo dvitīyah : śūdravarggas sampūrṇah :

F. 128:—ity Amarakośotghātane samkīrṇavarggas sam-
pūrṇah :

It breaks off (f. 137b) with:—śaradi bhavaś śaradah :
lakṣaṇayābhinavaḥ : adhr̥ṣṭopratiḥ : śuddho varṣā ca
vidvatsupragalbhaḥ viśaradaḥ vigataś śaradopratiḥ
doṣoṣya viśaradah : : See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI

Cf. *Mānavedacampū*. Aufrecht CC. p. 451.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu
lakṣmīm ātanutāt sa vo munivaro Vyāsābhīdhānoniśam
yaḥ prāleyagirāv Apāntaratamorūpena nityan tapaḥ tanvā-
nasya kalāharer avikalā lokopakāroḍyatād rāg asyandata
bhāratāmṛtajharī yasyeyam [āsyeyam] āsyendutah : 1 : nṛtya-
ntam rajanīmukhe svapitaram stutyan trilokījanair nityan
tan nijakarmnatālavavanair atyantam ānandayan āghnānaś
ca yathālayam bhuvi karāgrenorunādam kṛpānighnātmā sa
hi vighnarāja iha me vighnān vijeghniyatām : 2 :

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama
stabakah :

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha
stabakah : : atha bhūpatir atbhutāvadānam guṇasamra-
ñjitasarvajīvalokam yuvarājapade yuvānam enam bharatam
modabharāncitobhyaśīcat : 1 :

153.

WHISH No. 158.

Size: $7\frac{1}{2} \times 1\frac{5}{8}$ in. 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Mala-
yalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—*hariḥ ataḥ param pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyam divyālayapradam niṣkalasyāprameyasya devasya paramātmanah santānayogam ity āhus samsārocchittisāadhanam yogāt samādhis sāyujyam sāyujyād divyasānmatā sā hi samsārasandhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātṣaryān ceti ṣaḍvarggo vairī jñeyo mumukṣuṇā yamaś ca niyamas tadvad āsannam prāṇadhāraṇam pratyāhāro dhāraṇā ca dhyānaṇ cāpi samādhitā, etc.*

F. 8:—*iti prayogasāre pañcamah paṭalah | ataḥ param pravakṣyāmi yathāvac chaṃkulakṣaṇam nitye naimittike cāpi vāsadhine ca karmani dikvidiksamśaye prāpte śaṃkuś śaraṇam ucyate, etc.*

It ends (f. 9b):—*praśastasūtrasūkṣman tu śaṃkunaivā-vadhārayet yathaiva pūrvāparayāmyasaumyadigbhāgavijñānam ihopadiṣṭam samāsantastaviṣayam vivicya kāryyāṇi karmanibandhanāni | iti prayogasāre ṣaṭdvimśah paṭalah |*

(5)

Fragment of a work of the *Prayoga* kind, on witchcraft and domestic rites.

It begins:—*hariḥ meṣamāmsamalākīrṇnatatketāmiṣadhū-pitādādimīphalasanpattim mahatim labhate parām | yasya kasyāpi māmsena gokṣīragulasamginā tena siktena nāraṃgī susevādākhyā¹ phalośritā | prathamam kusumo meṣah kuṭhāreṇa kṣate kṛte jaṃghāyām tilacūrṇṇena samena madhu-sarppīṣā | etc.*

F. 1 margin:—*pādapadohalaparakāraavidhi.*

F. 1b marg.:—*vrkṣasecanam.*

F. 2 marg.:—*vijāropanam. (Read bijā°?)*

F. 2b marg.:—*vrkṣavaicitryadohalabhedāḥ bijastambhanam.*

F. 5 marg.:—*tilakosarvalokavaśyakaram.*

¹ The reading of the syllable *svā* is doubtful.

- F. 5b marg.:—ṛtunāśam.
 F. 8 marg.:—vañjiraprakriya.
 F. 9 marg.:—payastambhaḥ.
 F. 10 marg.:—bhūnāgatailaprakāraḥ. bhūnāgolpatti-
 prakāraḥ.
 F. 11b marg.:—dīrghakeśakaraṇam. keśavṛddhiḥ.
 F. 12 marg.:—karṇavṛddhiḥ. kucavarddhanam.
 F. 12b marg.:—strīmukhakāntikaraṇam. śyāmikāharaṇam.
 kāntisaurabhakaraṇam.
 F. 13 marg.:—śarīradurgandhaharaṇam | dorddurāmo-
 daharaṇam | vadanadurgandhaharaṇam | kāntisaurabha-
 karaṇam |
 F. 13b marg.:—sussvarakaraṇam. atibuddhiprayogaḥ.
 kṣulpipāsāharaṇaprayogaḥ.
 F. 14 marg.:—pipāsāharaṇam.
 It ends (f. 14):—dugdhayuktam phalam dhātryādinaikam
 peṣayet tataḥ sitājyasahitaḥ vācyāmodakam bhakṣayet tu
 tam daśarātreṣu saṁhanti pipāsāṁ ca na saṁśayaḥ ! !

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the *Mahābhārata*," *Indian Antiquary*, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size: $10 \times 1\frac{1}{2}$ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by Sim-
 harāja, son of Samudrabandhayajvan. See Pischel, Gram-
 matik der Prakrit-Sprachen (Bühler's Grundriss I, 8),
 Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
 antarāyāndhatamasaviddhvaṁsanavibhākaram daityavar-

tmopamarddendum vande karimukham mahah (read aham?) |
uttarābbhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-
gadheyān tam prasannam dakṣiṇāmukham | setum vyākhyā-
narūpam gahanam akṛta yaś śāstrasāhityasindhor buddhyā
baddhvā yathārttham vyaracayata nijam sindhubandheti-
samjñam natvā tam yāyajūkam nigamavidhividam tātam
asya prasādād vyaktam rūpāvatāram viracayati mitam
Simharāt prākṛtīyam | iha prākṛtaśabdās tridhā sam-
skṛtasamās samskṛtabhavā deśyās ceti | *etc.*

F. 13:—ity ajantāḥ pulliṅgāḥ parisamāptāḥ : athājantā
strilingā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya didāro
bhavati | tuhmārā | ahmārā | anyādrśasyānnā irāvarā isau .

Ff. 73—75 are omitted.

It ends on f. 76:—****: ssagrṇṇau drśigrahoḥ vassadi
grṇṇadi : : iti sakalavidyāviśāradasya Samudrabandhaya-
jvanas sūnunā Simharājanāmadheyena viracite prākṛtarū-
pāvatāre śaurasenyādivibhāgas samāptāḥ |

155.

WHISH No. 160.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17th or 18th cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaṅgānuśāsana* by Amara-
siṃha.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu
yasya jñānadayāsindhor, *etc.*

It ends:—dvandveśvabadaḥāv aśvabadaḥāv na samāhṛte
kāntas sūryenduparyāyapūrvoyahpūrvakopi ca vaṭakaś cā-
nṛvākaś ca kuṇḍumgakah liṅgādisamgrahavarggaḥ : iti tṛti-
yakośasamāptāḥ | *Amarakośakāṇḍam etc.*

* Leaf damaged.

* See III, 5, 16—17.

156.

WHISH No. 162.

Size: $7\frac{1}{2} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | jñānaśaktidharam śāntaṁ kumāraṁ śaṁkarātmajam devā
** danam skandam Agastyah paripreçhati bhagavan dar-
śanāt tubhyam antyajasyāpi saṁgatiḥ saptajanmasu vipra-
tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām
sarveṣām anukampakaḥ atas sarvahitan dharmam saṁ-
kṣepāt prabravīhi me dharmā bahuvidhā devyai devena
kathitāḥ kila te ca śrutās tvayā sarve preçhāmi tvām ahan
tataḥ kimpradhānās śive dharmās sivavākyaṁ ca kiṁśam
lingercçitaś śivaḥ kena vidhinā samprasīdati vidyādānaṁ
ca dānānām sarveṣām uttamam kila tac ca śrutau dvije-
ndrāṇān nānyeṣām samudāhṛtam tat puṇyam sarvavarṇā-
nāṁ jāyate kena karmanā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṁgavi(dhi)r nnāma
prathamoddhyāyah |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma
dvitiyoddhyāyah |

F. 74b:—iti . . . pāpagativīṣeṣo nāma saptamoddhyāyah |

F. 97:—iti . . . svarggināraakicihnāddhyāyo nāma |

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddhyā-
yah |

It ends:—iti śivadharmottare skanda[h]prokte śivāgame
gomāhātmyan nāma dvādaśoddhyāyah | śivadharmottaram
samāptam | namaś śivāya |

157.

WHISH No. 163.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to
23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarāṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyutsavaḥ māmakāḥ pāṇḍavāś caiva kim akurvata Sañjaya Sañjaya uvāca | drṣṭvā tu pāṇḍavānikam vyūḍhan Duryodhanas tadā ācāryam upasaṃgamyā rājā vacanam abravīt | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde arjjunaviśādayogo nāma prathamoddhyāyaḥ ||

The 13th Adhyāya ends f. 52. Then follows:—śrībhagavān | param bhūyaḥ pravakṣyāmi jñānānāṃ jñānam uttamam ya(j) jñātvā munayas sarve param siddhim ato gatāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt tadottamaavidā(m) lo.

Then follow two leaves, not numbered. The first leaf begins: — mūlāmbhoruhamaddhyakoṇavilasatbandhūkarāgojvalāṇ jvālājālitendukāntilaharī[m]m ānandasandāyinīm helālālitanīlakuntaladharān nīlottariyāṃśukāṃ kollūrādini-vāsinīm bhagavatīn dhyāyāmi mūkāmbikāṃ | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23. begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklāmbaradharam viṣṇum śaśivarṇṇam caturbhujam prasannavadanan dhyāyet sarvavighnopaśāntaye | on namo bhagavate vāsudevāya on namo bhagavate puruṣottamāya on namo nārāyaṇāya on namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharanāyudhaḥ | hariḥ | iti om kīrttanam yasya keśavasya mahātmanah nāmnām sahasraṇ divyānām aśeṣeṇa prakīrttitam ya idam śṛṇuyān nityam, *etc.*

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam
parasmai nārāyaṇāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ
anuṣṭup chandaḥ | annapūrṇeśvarī devatā | on namo bha-
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā ||
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-
vatā | etc.

(2) The *Ānandalahari*, by Śaṅkarācārya. See Haeberlin's
Kāvya-saṃgraha pp. 246 seqq.

It begins:—śrīgaṇapataye namaḥ avighnam astu śivaś
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evaṇ
devo na khalu kuśala spanditum api atas tvām āraddhyām
hariharavirīncādibhir api praṇāntum stotum vā katham
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradīpajvālābhir ddivasakaranīrājanavidhis
sudhāsūteś candropalajalalavair argghyaracanā svakīyair
ambhobhis salilanidhisauhityakaranan tvadīyābhir vāgbhis
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālakaba-
likṛtakālakūṭacchāyeva visphurati vakṣasi candramauleḥ sā
me samastaduritāni kaṭākṣamālā tucchīkarotu tuhinācala-
kanyakāyāḥ ||

158.

WHISH No. 164.

Size: $7 \times 1\frac{3}{4}$ in., 150 leaves (but the two first leaves are lost),
from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being
badly damaged.

(1)

Śaṅkara's Commentary on the *Bahvrcabrāhmaṇa-Upa-
niṣad*, i. e., the 2nd Āraṇyaka of the *Aitareya-Āraṇyaka*
(ff. 3—108).

The beginning is lost.

F. 7: —atrānantarātīkrānte granthe mahāvratākhyam
karmmadhigatam yasmin mahad ukthākhyam śāstram

brhatī sahasralakṣaṇam śasyate tat karmmokthaśastro-
palakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭa-
prānavijñānena samuccicīrṣi **, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-
bhavat samabhavad iti : iti śrī-Govindabhagavatpūjyapāda-
śiṣyaparamahamsaparivrājakācārya-śrī-Śaṅkarabhagavatpā-
dakṛtau bahvṛcabrahmanopanīśadvivarane prathamoddhyā-
yah : prāṇa uktham ity etad avadhāritam tasya ca prāṇasya
sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmiti
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92: Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-
hamsaparivrājaka-Śaṅkarabhagavatpādakṛtau bahvṛcabrah-
manopanīśattikā samāptā : : brahmaṇe namaḥ : śrīguru-
bhyo namaḥ : śrīdurggāyai namaḥ : nārāyaṇāya namaḥ :

(2)

Śaṅkara's Commentary on the *Samhitā-Upanīśad*, i. e.,
the 3rd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas samhitāyā upanīśad ity ādyā
samhitopanīśad asyās samkṣepato vivaraṇam kariṣyāmaḥ
mandamaddhyamabuddhīnām api tadartthābhivṛtya syād
iti tadartthavijñānaprayojanañ ca vakṣyati sandhiyate pra-
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—**** bhagavat-
pūjyapādaśiṣyaśrīmatparamahamsaparivrā **** rabhagavat-
kṛtau samhitopanīśadvivaranaṁ sa ** : ** ya namaḥ :
śrīkṛṣṇāya namaḥ : śrīdurggāde * ai ** : akhilabhuvana-
hetun nityavijñānamūrttim sakalajanahr̥distham sarvadāvā
***** n devadevam praśam *****

159.

WHISH No. 165.

Size: 11½ × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Trptidīpa*, *Kūṭasthadīpa* (*Tāt-paryadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratīrtha* and *Vidyāranya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—*vedārtthasya prakāśena tamo hārddam nivārayan pumartthāms caturō deyād vidyātīrtthamaheśvaraḥ | natvā śrī-Bhāratīrtha-Vidyāranyamuniśvarau kriyate trptidīpasya vyākhyānam gurbanugrahāt | trptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratīrthtagurus tasya śrutivyākhyānarūpatvād vyākhyeyām śrutim ādau paṭhati | ātmānañ ced vijāniyād ayam a + iti pūruṣaḥ, etc.*

F. 63 b:—*iti śrīparamahamsaparivrājakācāryya-śrī-Bhāratīrththa - Vidyāranyamunivaryyakimkarena Rāmakṛṣṇā-khyaviduṣā viracitā trptidīpikā vyākhyā samāptā : śubham astu : natvā śrī-Bhāratīrththa-Vidyāranyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyyadīpikām | etc.*

F. 70:—*iti . . . kūṭasthadīpavyākhyā samāptā : : natvā śrī-Bhāratīrththa-Vidyāranyamuniśvarau kriyate ddhyānadīpasya vyākhyā samkṣepato mayā | etc.*

It breaks off (f. 82b) with the words:—*iti proktaṁ yamenāpi prcchate naciketasa iti | uktam arttham upasamharati | iha vāmarāṇe vāsya bra.*

160.

WHISH No. 169.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in, (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—*śrīr astu sukhasantānasiddhyartthan naumi brahmācyutārccitaṁ | gaurīvināyakopetaṁ śamkaram loka-śamkaram | 1 | vedārtthasāivaśāstrajño Bhaṭṭakobhū(d) dvijottamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ | 2 |*

It ends:—iti ṣaṣṭhoddhyāyaḥ ṣ vṛttaratnākarah pūrṇṇah
om ṥ

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāmkārūḍhaval-
bhāśliṣṭam | kumkumaparāgaṣoṇam kuvalayinijāra-
korakā-
pīḍam | 1 | sa jayati suvarṇaśailas sakalajagaccakrasam-
ghaṭitamūrttiḥ | kāñcananikuñjavāṭikandaḷadamarīpraban-
dhasamgītaḥ ṥ 2 ṥ . . . tatra catuṣṣatayojanapariṇāhan
devaśilpinā racitam | nānāsālamanojñan namāmy ahan
nagaram ādividyāyāḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ
pariṣkṛtaṁ sevyam | amṛtamayakāntikandaḷam antaḥ kala-
yāmi kundasitam indum | 102 ṥ śṛiṅgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Bṛhaspati*, in
6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam
upadiśati | ātmavān [n]rājā | ātmavantam mantriṇam āpā-
dayet | daṇḍanītir eva vidyādharmmam api lokavikruṣṭan
na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre ṣaṣṭhoddhyāyaḥ ṣ śṛi-
gurubhyo namaḥ | śubham astu ṥ

(4)

First Part of the *Subodhinī*, a Commentary on the
Brhajjātaka of *Varāhamihira*.

It begins:—śṛīgaṇeśāya namaḥ | ātmāyate svātmavidān
janānām mārgāyate janmavivarjjitānām | dipāyate yo jaga-
tām abhiṣṭam dadātu nas sonyatarānavekṣam | yā hora
racitā Varāhamihirācāryyena nānārtthini tasyā matgurude-
vatānanasarojātāprasādāgatam | etc.

It breaks off at the beginning of the 2nd Adhyāya:—iti
savyākhyāne horāśāstre samjñāddhyāyaḥ prathamah ṣ haribh

om ॥ śubham astu atha gr̥hayonibhedāddhyāyo vyākhyāyate
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-
puruṣasyātmādisvarūpam rājādirūpatvañ cāha ॥ ... sacivan
preṣyaḥ sahajaḥ ॥ 1 ॥ kālasyātmā kālātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 39 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

Character: Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ ॥ avighnam astu śrī-
gurubhyo namaḥ ॥ yena traikālyajñānam saṃmuditam
ajñānan timiravarttibhyo tajñānam divyayutam vakṣye
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārttham
ārambhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe
jyotiṣajñena ॥ 2 ॥ etc.

It ends:—Kṛṣṇasya kṛtiś cintājñānam kṛṣṇīyam iti nāmnā
iti kṛṣṇīye ekatrimśoddhyāyaḥ ॥ Kṛṣṇīyam samāptam ॥
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ ॥ etc.

162.

WHISH No. 172.

Size: $5\frac{1}{2} \times 1\frac{1}{2}$ in., (2) + 54 + (10) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Beginning of 19th cent.?

Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
yena traikālyajñānam uktam ajñānatimiravarttibhyaḥ ॥
tajñānan divyayutam vakṣye tasmai namaskṛtyaṇ jyotiṣa-

1 See below No. 162 for various readings.

phalam ādeśaḥ phalārttham ārambhanam bhavati lokā
tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, etc.

It breaks off with the words: — śaśiśukrābhyām iṣṭe śitir
ggāvo hṛtās sagopālāḥ ।

163.

WHISH No. 174.

Size: $14\frac{1}{8} \times 2$ in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably
not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭā-
cārya*, followed by the Author's own Commentary *Siddhā-
ntamuktāvalī*.

It begins:—** śrīgaṇapataye namaḥ avighnam astu śrī-
gurubhyo namaḥ । nūtanajaladhararucaye gopavadhūṭidu-
kūlacorāya । tasmai kṛṣṇāya namas saṃsāramahīruhasya
bijāya dravyaṃ guṇas tathā karma sāmānyam saviśeṣakam
samavāyas tathābhāvaḥ padārtthās sapta kīrttitāḥ ॥ 2
kṣityaptejomarudvyomakāladigdehino manaḥ । dravyāṇy atha
guṇā rūpaṃ raso gandhas tataḥ param ॥ 3 ॥ sparśas saṃ-
khyā parimitiḥ prthaktvañ ca tataḥ param । saṃyogaś ca
vibhāgaś ca paratvañ cāpa(ra)tvakam । 4 ॥ etc.

F. 6b:—iti paribhāṣāparicchedas samāptaḥ ॥

It ends:—iti śrīmahopāddhyāya-Pañcānanabhaṭṭācāryya-
viracitā siddhāntamuktāvalī samāptā ॥ hariḥ om śrīgurubhyo
namaḥ ।

164.

WHISH No. 175.

Size: $13\frac{1}{2} \times 1\frac{1}{2}$ in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma
mā mi mī mu mū mṛ mṝ m̄ me mai mo mau ma mama -- ya yā
yi yī yu yū yṛ — na nā nī nī nu nū nr nr̄ n̄ ne nai no nau nama
na — pa pā pi pī pu.

Fragment of the *Bhartṛkāvya* (*Bhaṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hatavān karmmani hana iti niniḥ tatra hi kutsitagrahaṇam karttavyam ity uk-tam yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitam hananan tad eva darśayann āha ॥ pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutaḥ mām apāpan durācāram kin niha-tyābhidhāsyasi ॥ pāpakṛd ityādi ॥ etc.

F. 20b:—iti bhartṛkāvyaṭīkāyān jayamaṅgalābhidhānā-yām adhikāra-kāṇḍe prathamah paricchedah ॥ sugrīvasamā-gamasamjñakah pañcamas sarggah ॥

The last (?)¹ leaf ends:—mriyāmahe na gacchāmah kausalyāyanivallabhām upalambhyām apaśyantah kaumārīm patatām vara ॥ mriyāmaha ity ādi ॥ he patatām vara mriyāmahe na gacchāmah kim iti kaumārīm akṛtapūrvadā-raparigraham pati[ta]m labdhavatīm kaumārāpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyān ceti phiṇ kausalyāyaniḥ rāmah tasya vallabhām iṣṭām upalabhyām praśastām por adupadhād yat upāt praśamsāyām iti² yati pratyaye num ॥ apaśyantah anupalabhamānāḥ ॥

165.

WHISH No. 176.

Size: 14 × 1½ in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

Character: Grantha.

The *Rgveda-Saṁhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ~ (u?) placed on the top of the syllable. The Svarita is expressed by the sign y at the bottom of the line, e. g. kva y in V, 30, 1. At the end of unaccented words we find the sign ~ at the bottom of the line. The

¹ Possibly the leaves are disarranged.

² See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign \perp is used to express the Anunāsika, e. g. devān : \perp ā : ihā | vakṣati \curvearrowright | in I, 1, 2.

It begins:—agnim | ile \curvearrowright | purāḥ — hitam | yajñāsya devām | rtvijam | hótāram | ratna — dhātamam :

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamo-ddhyāyaḥ |

The second Aṣṭaka begins:—prā | vaḥ \curvearrowright | prāntam raghu — manyavaḥ \curvearrowright | āndhaḥ | yajñām | rudrāya mīhūse bharaddhvam \curvearrowright | etc.

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas¹: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V. 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrisūkta), IX and X are not found.

166.

WHISH No. 177.

Size: 19 × 2½ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

Character: Grantha.

The *R̥gveda-Samhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé | nārā | divāḥ | vya | asyā | pra-sāntā aśvinā | huve \curvearrowright | járamānaḥ | vya | arkkaiḥ | etc.

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

¹ See Professor Max Müller's 2nd Edition of the *R̥gveda-Samhitā* with Śāyana's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yāthā | vah | sū-saha | āsati | 49 | gati-
tirnnādhadhāmaṣṭama nassanna sanūs sanam (??) | addhyā-
yasya sūktāni vargasamasamkhyāni | ity aṣṭameṣṭakeṣṭamo-
ddhyāyah | subrahmaṇāya paramagurave namaḥ | bin-
dudurllipi° etc.

167.

WHISH No. 178.

Size: $15\frac{1}{4} \times 1\frac{3}{8}$ in., 6 + 165 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

Character: Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: "This volume contains the PRAKṚTIIH of the SĀMA-VĒDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā cho
yā hī na vo i to yā pre i | tokāyā pre i | gr kā nā nō hā |
vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā |
tsā ve i bā aū hō vā | hī tū śī | di 7 pa 9 mā 9 jho | ā
te gna ā yāhi vī | takayā i | gr kaḥ nā nō havya dā tāyā
i | ni ghai hō tā satsi barhā i śī | baverhā i sā aū hō vā |
bajarhī śī | di 9 pa 6 ma 6 tr | etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṁśati prathamah | F. 3:—pañcadaśa
dvitīyah | F. 4b:—ekaviṁśatis tṛtīyah | F. 7:—dvā-
viṁśati caturtthah | etc.

F. 18:—caturdaśa dvādaśa | hariḥ om | āgneyam samā-
ptam |

F. 30b:—dvāvimśati śaṣṭhaḥ ॥ sāmam 132 ॥ bahusāmi samāptam ॥ om tvāṣṭrī sāmā ॥ ī paṁ kha yantiḥ ॥ *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa śaṣṭhaḥ ॥ 64 ॥ ekasāmi samāptam ॥ om ॥ bharadvājasyārkkau dvau ॥ a pa bhi tvā su ॥ *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśāṣṭamaḥ ॥ brhati samāptam ॥ sāmam 150 ॥

F. 58:—trayodaśa tritīyaḥ ॥ trṣṭup samāptam ॥ om śaikhaṇḍinam ॥ gā yi yā ॥ *etc.* See Sv. I, 4, 2. 1. 1.

F. 66:—caturvimśati caturtthaḥ ॥ anuṣṭup samāptam ॥

F. 80:—ṣoḍaśa navamaḥ ॥ indrapucchaḥ samāptam ॥

F. 116:—pañcatrimśad ekādaśā ॥ pavamānam samāptam ॥ sāmam ॥ 387 ॥

F. 127b:—dvādaśa sapṭamaḥ ॥ prathamaparvam samāptam ॥ F. 137:—sapṭadaśa sapṭamaḥ ॥ dvitīyaparvas samāptam ॥ F. 150:—dvādaśāṣṭamaḥ ॥ tritīyaparvam samāptam ॥ hariḥ om ॥ āraṇam samāptam ॥ sāmam 248 ॥

F. 156:—daśa tritīyaḥ ॥ śukriyam samāptam ॥ F. 157 ends:—hi ma sthi kā ā pre ॥ dā ka yo ॥ ā ci ॥ di 6 pa 6 ma 2 kā ॥ gāyatram samāptam ॥ śubham astu śrīguru-caraṇāravindābhyām namaḥ ॥ *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agnin duku ॥ agnirvatrā dhudhedi ॥ preṣṭha chodhau ku ॥ tvannojhego ॥ ehyundainṛ ॥ ā te the jū ॥ tvam agne bi ॥ agne vivasvad agho ekonavimśati prathamah ॥ namas te du ॥ dūtam vo nū ॥ *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ ॥ śukriyam samāptam ॥ vī dāma ghavanvi dārāyendran dhanasya cauṭi dhu ॥ ā i yā no ॥ u dvaya nṛe ॥ tatsaka ॥ śakvarī samāptam ॥ prakṛti-calākṣaram samāptam ॥ hariḥ om *etc.*

168.

WHISH No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgraha* by *Vāgbhata*, *Adhyāya* 3¹.

It begins:—*smṛto vātapittaśleṣmakṣatakṣayaiḥ kṣayāyo-pekṣitās sarve balinaś cottarottaram | teṣāṃ bhaviṣyatām rūpam kaṇthe kaṇḍūrarocakah śūkapūrṇābhakaṇṭhatvam tatrādho vihatonilah | ūrddhvaṃ pravṛttoras tasmin kaṇthe ca saṃsajan śirasrotāṃsi sampūryya tatomaṅgāny utkṣipann iva | etc.*

It ends:—*kramād vīryam ruciḥ pattir balam varṇaś ca hīyate | kṣīṇasya sāsrñmūtratvam syāc ca prṣṭhakaṭi-grahah vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmanah.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvrata-māhātmya*, *Jayantī-māhātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?), *Anantavrata* (?), and *Bhāskaramatamāhātmya*.

The first tract begins:—*śṛigaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vratā-nām uttamotta[motta]mam kṛt[v]ārtthosmi na sandehas tvalprasādād adhokṣaja | anyo me saṃśayo bhūyād dhr̥di śalyaḥ ivārppitaḥ chettum arhasi deveśa nā *** hi vidyate | tvām ṛte devakīputra sarvajña yadupuṃgava ekādaśīvratam idan nityam vā kāmyam eva vā | etc.*

It ends (f. 19):—*iti ekādaśīvrata-māhātmyam samāptam || namostu tejase dhenupāline lokapāline dhārāpayodharotsaṃ-gaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantī-māhātmya* begins (f. 20):—*śṛigaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānajñānatejase | śrī-Nāradaḥ || jayantyaś caiva māhātmyam kathayasva pitāmaha tacchru-tvāham gamiṣyāmi tad viṣṇoḥ paramam padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhāvaṃ cāṣṭamiṣu ca jayam puṇyaṃ ca kurute kṣayam pāpasya yasya ca | etc.*

¹ As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyam sampūrṇam ॥

The Jayantīvrata begins (f. 41b):—ataḥ param pravakṣyāmi jayantīvrataṁ uttamam caturvarggapradan nṛṇāṁ vaiṣṇavānāṁ viśeṣataḥ anantaṁ putradaṁ śrīdaṁ monta- (read mokṣa)daṁ ca viśeṣataḥ śrāvanyāṁ kṛṣṇapakṣe ca tithitrayam anuttamam saptamī cāṣṭamī caiva navamī ca tathā śṛṇu pāratrayan niśā caiva dinatrayam ataḥ param budhaś ca guruś ca śukrau ca pāratrayam udāhṛtaṁ. *etc.*

F. 47:—dvādaśākṣaramantrena snāpayed vidhipūrvakam hariḥ śrīgaṇapataye namaḥ | araṇye varttamānās te pāṇ-
davā duḥkhadarśitāḥ (read °karṣitāḥ?) kṛṣṇan dr̥ṣṭvā yathā-
nyāya(m) prañipatyedam abruvan | vayan duḥkhena sañjātāḥ
pṛthivyāṁ puruṣottama katham muktir vadāsmākam anan-
tād dukhasāgarāt | śrīkṛṣṇa(h) | anantavratam asty anyat
sarvapāpaprāṇāśanam sarvapāpaharan nṛṇāṁ strīṇāṁ caiva
Yudhiṣṭhira | *etc.*

F. 54 ends:—itthaṁ vratan devapurohitena labdham
purā Bhāskararasannikarṣāt tasmād amartyā manuṣās ca
jagmur vratañ caritvā sakalān abhīṣṭān ॥ iti Bhāskara-
matamāhātmyam samāptaṁ ॥ ॥

169.

WISH No. 181.

Size: $9\frac{1}{4} \times 1\frac{1}{8}$ in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Tarkasaṁgraha*, by Annambhaṭṭa.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[h] śrīgurubhyo namaḥ | nidhāya hṛdi viśveśva[ra]ṁ vidhāya
guruvandanam | bālānāṁ sukhabodhāya kriyate tarkasaṁ-
grahaḥ | *etc.*

It ends:—Kāṇādanyāyamatayor bālavutpattisiddhaye
Annambhaṭṭena viduṣā racitas tarkasaṁgrahaḥ tarka-

samgrahas samāptāḥ | jagataḥ pitarau vande vārppati
parameśvarau | śrīkṛṣṇāya namaḥ |

170.

WHISH No. 182.

Size: $7\frac{7}{8} \times 1\frac{1}{2}$ in., (1) + 38 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 = A. D. 1822.

Character: Malayalam.

The *Maṇimañjarī*, a Commentary on *Kedāra Bhaṭṭa's Vṛttaratnākara*, by *Nārāyaṇa*, the son of *Nṛsiṃhayajvan*.
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
śvetāmbhodhisthitan devam *etc.* See the beginning in
No. 54 (3). . . . yathāmatih || atha prāripsitasya gran-
thasyāvighnaparisamāptipracayagamanārttham iṣṭadevatā-
namaskāraṁ karoti | sukhasantānasiddhyartthan naumi
brahmācyutārccitaṁ | gaurīvināyakopetaṁ śaṁkaraṁ loka-
śaṁkaraṁ | spaṣṭortthaḥ, *etc.*

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-
vad vyavahāra-kāle | sonantam āpnoti jayaṁ paratra
vāgyogavid duṣyati nāpaśabdaiḥ¹ || iti vṛttaratnākaravyāk-
khyāyām maṇimañjaryām ṣaṣṭhoddhyāyaḥ pūrṇaḥ | hariḥ
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ |
vṛttaratnākaravyākhyānam samāptaṁ || śrīsarasvatyai na-
maḥ | *etc.* (Date in Malayalam).

171.

WHISH No. 183.

Size: $9\frac{1}{4} \times 1\frac{3}{4}$ in., 10 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

¹ See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—*hariḥ mātaraṃ me madhukaitābhaghnī mahi-
ṣaprāṇāpahārodyame helānirmmitadhūmrālocanavadhe he
caṇḍamundārddini niśśeṣīkṛtaraktabījanidhane nitye niṣum-
bhāvahe sumbhaddhvamsini saṃharāṣu duritam durgge
namas teṃbike | 1 | traiva(r)ṇyānāṃ guṇānāṃ anusaraṇakalā-
kelinānāvātārais trailokyās trāṇaśilāṃ danujakulavanīvahni-
kilāsalilāṃ devīm saccinmayīn tām vipulitavinamatsatrivar-
ggāpavarggām durggām devīm prapadye śaraṇam ahaṃ
aśeṣāpadunmūlanāya | 2 |*

The Durgāṣṭaka ends f. 2:—*etat santah paṭhantu stavam
akhilavipatījyālatūlānalābham hr̥mohaddhvāntabhānuprati-
mam amitasamkalpakalpadrukālpam daurggam daurggatyā-
ghorātapatuhinakaraprakhyam auho(?)gajendraśreṇīpāncā-
syadeśyam suvipulabhayakālāhitārksyaprabhāvam śrīdevyai
namah |*

The Hastāmalakam (f. 2b) begins:—*hariḥ nimittam
manaścakṣurādipravṛttau nirastākhilopādhir ākāśakalpaḥ
ravir lokaceṣṭānimittam yathā yas sa nityopalabdhisvarūpo-
ham ātmā | 1 |*

F. 3 ends:—*tathā cañcalatvam tathāpīha viṣṇau : iti
hastāmalakah |* See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—*hariḥ kallololla-
sitāmṛtābdhilaharīmaddhye virājanmaṇidvīpe, etc. See
above Nos. 43 (2) and 112 (5).*

It ends (f. 10b):—*śrīmantrākṣaramālayā girisutām yaḥ
pūjayec cetasā sandhyāsu prativāsaram suvihitam¹ tasyā-
malasyācirāt cittāmbhoruhamandape girisutānṛttam vidhatte
sadā vāṇīvaktrasaroruhe jaladhijāgehe jagannamgalā
(Then follow some lines in the Malayalam language).*

¹ The other two MSS. read *suniyatam*.

172.

WHISH No. 184.

Size: $7 \times 1\frac{1}{4}$ in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Telugu.

Injuries: The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*). only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām dadyāt : namasyann iṣṭa-devatān sarvadusvapnajanitam : doṣo na syatvu saṁśayaḥ (read syāt tv asaṁśayaḥ) : 8 : iti dusvapnaśā * * : śrīrāmārpanam astū : :

173.

WHISH No. 188.

Size: $8\frac{1}{4} \times 1\frac{3}{8}$ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Injuries: Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvya-mālā* IV (1887), p. 1 seqq., and called there *Caṇḍiśataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṁkṣīr vibhramam bhrūr adhara vidhuratā keyamāsyāsyā rāgam pāṇe prāṇy eva nāyam kalayasi kalahaśraddhayā kin triśulam ity udyatkopaketūn prakṛtim avayavān prāpayanty eva devyā nyasto vo mūrddhni muṣyān marudasuhr̥dasūn saṁharann aṁghrīr aṁhaḥ : 1 :

It ends:—... kurvati pārvatī vaḥ : śrīdurggāyai namaḥ caṇḍikāsaptatiḥ :

174.

WHISH No. 189.

Size: $7 \times 1\frac{3}{8}$ in., (1) + 13 + (1) leaves. 7 or 8 lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Grantha.

Fragment of the *Lalitāstavaratna*, called *Aryādvīsati* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 39 + (3) leaves. 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciraṁ prajāḥ paryyapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṁ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalaṁ ālocya putraṁ ca bālaṁ vikṣya vicārayām āsa | yady ahaṁ rājyabhāradhāraṇasamartthaṁ sodaram apahāya rājyaṁ putrāya prayacchāmi tadā lokāpavādaḥ | athavā bālaṁ me putraṁ Muñjo rājyalobhād viśādinā māraviṣyati tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca dveṣakrodhādijanako lobhaḥ pāpasya kāraṇam : 1 : lobhāt kopaḥ prabhavati krodhād (d)rohaḥ pravarttate : drohena narakam yāti śāstrajñopi vicakṣaṇaḥ : 2 : mātaram pitaram putraṁ bhrātaram vā suhrttamam | lobhāviṣṭo naraḥ hanti svāminam vā gurun tathā : 3 : iti vicāryya rājyaṁ Muñjaya

dattavān tadutsamge ātmajam mumoca | tataḥ kālāntare
 rājani divam gate sati samprāptarājyo Muñjaḥ buddhisā-
 garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |
 gurubhyo rājaputram vācayati śrāvayati ca śāstrāṇi | evaṃ
 sthite jyotiśśāstrapāram gataḥ kaścit brāhmaṇaḥ rājñas
 sabhām abhyagāt | sa ca rājñe svastīty uktvā tadājñayā
 upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |
 kimapi prccha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā
 sadā budhaiḥ | yā guraṇ pustake vidyā tayā mūḍhaḥ pra
 *** (4) māteva rakṣati piteva hite niyunkte kānteve
 cābhiramayaty apaniṣya khedam | kīrttiṇ ca dikṣu vitanoti
 tanoti lakṣmīm kim kin na sādhaṇyati kalpalateva vidyā | 5 |
 tato rājā putrasya Bhojasya buddhyatiśayaṇ jātakaṇ ca
 prṣṭavān tato brāhmaṇa āha | rājan tava putroyam ati-
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā
 hi ekam hanyān na vā hanyād iṣur mmukto dhanuṣmatā |
 buddhir buddhimatotsrṣṭā hanyād rāṣṭram sarājakam
 : 6 : etc.

It is incomplete, the end of the MS. being as follows:—
 rājā sarvām bhūmim kaviddattam matvā udatiṣṭhat | kaviś
 ca tam abhiprāyam jñātvā punar āha | rājan kanakadhā-
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne
 mayi nāyānti bindavaḥ | 302 | rājā antahpuram gatvā Lī-
 lādevim āha | devi sarvam rājyam kavaye dattam | tasmāt
 tapovanam mayā saha āgaccha | asminn avasare vidvān
 nirgataḥ | Buddhisāgareṇa mukhyāmātyena prṣṭaḥ | vidvān
 rājñā kin dattam sa āha | na kimapi dattam | amātya
 āha ***** (leaf broken) ākam paṭha | tataś ślokatu-
 ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi
 tat punar vikriyatam kavis tathā karoti | tato koṭisaṃ-
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgatya
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idam sarvam
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-
 yamūlyena rājyam idam vikṛitam koṭidravyaṇ ca viduṣe
 dattam | ato rājyam bhavadiyam bhukṣva | rājā amātyam
 sammānitavān | anyadā mṛgayārasena aṭavim aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruhyā
udakārtthan nikatakaṭabhuvam aṭan tad alabdhvā śrāntaḥ
kasyacit taror adhistād upāviśat | tatra kācit gopakanyā
sukumārī manojñasarvāṃgī dhārānagaram prati takram
vikrītukāmā takrabhāṇḍam samudvahantī samāgacchat
āgacchantīn tām dr̥ṣṭvā rājā pipāsayā etat bhāṇḍastham
peyañ cet pibāmiti buddhyā pr̥cchati | taruṇi kim vahasī
sā ca mukhaśriyā tam Bhojam viditvā rājño bhāvañ ca
jñātvā āha | deva | himakundaśaśiprabhaśamkhanibham
paripakvakapitthasugandhi rasam | taruṇīkaranirmmathitam
piba he nṛpa sarvarujāpaharam |

176.

WHISH No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyaya year immediately preceding 1831 is A. D. 1826—27. The MS. may have been written in that year, or in A. D. 1766—67.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Taittirīya-Saṃhitā*, in 7 Kāṇḍas, the Saṃhitā-Pāṭha. complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāmbaradharam viṣṇuṃ śaśivarnaṃ caturbhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye śrīgurubhyo namaḥ | śrīrāmacandrāya namaḥ | oṃ iṣe tvorjje tvā vāyava sthopāyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155. Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuh | vyāttam avahad dvādaśa ca | gāvo gāvas siśāsanti catuḥpañcāśat | gāvo yonis samudro bandhuh | hariḥ om śubham astu śrīgurubhyo namaḥ śrīrāmāya namaḥ | kṛṣṇārpanam astu |

samvatsare vyaye bhānan kannyārāśīm upeyusi | ayane
daksine pakṣe site vāre brhaspateḥ | anūrādhābhidhe tūre
caturtthīthiṣamṣute | Rāmakṛṣṇasya putreṇa rāmabha-
ktena dhīmatā | Raghunāthena viduṣā likhitam vedapusta-
kam | abaddham vā, etc. . . . kṣantum arhanti santah |

177.

WHISH No. 192.

Size: $12\frac{1}{4} \times 2$ in., 2 + 302 + (2) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Taittirīya-Brāhmaṇa*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvatam | etc.

The 1st Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyām
yat triṣu tasmād udvatis saptatrimśat | varuṇasya prati
tiṣṭhati | hariḥ om etc.

The 2nd Aṣṭaka ends (f. 185b):—pivonnām yūyam pāta
svastibhis sadā naḥ | hariḥ om, etc.

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhaṁ
juhvati | hariḥ om | etc.

178.

WHISH No. 193.

Size: $12\frac{1}{4} \times 2$ in., 1 + 130 + (1) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e. *Taittirīya-Brāhmaṇa* III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8b. See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.

| | | | | | |
|-------------------------------------|-----|----------------|---------------------|---------|---|
| | Ff. | 1 — 20 = | Prapāṭhaka | I | } Taittirīya-Araṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica). |
| | " | 21 — 28 = | " | II | |
| | " | 29 — 36b = | " | III | |
| | " | 36b — 45 = | " | VI | |
| | " | 46 — 54 = | " | VII | |
| | " | 55 — 69 = | " | X | |
| | " | 70 — 84 = | " | IV | |
| | " | 85 — 103 = | " | V | |
| Kāṭhaka or Āraṇya- Kāṭhaka | { | " 104 — 111 = | Taittirīya-Brāhmaṇa | III, 10 | |
| | | " 112 — 120b = | " | III, 11 | |
| | | " 120b — 130 = | " | III, 12 | |

It begins:—bhadraṃ karṇebhiś śruṇuyāma devāḥ *etc.*

The 1st Prapāṭhaka, ends f. 20b, the 2nd P. f. 28b.
The 3rd P. ends (f. 36b):—suvarṇaṃ sahasraśīrṣābhyo
bharttā harin taranir āpyāyasveyuṣṭe ye jyotiṣmatim prayā-
sāya cittam ekaviṃśatiḥ | cittiś śiṃginikośyābhyām | hariḥ
om | śrīkṛṣṇārpanam astu | vāsudevārpanam astu om tat
sat |

Then follows:—pareyivāṃsam pravato mahir anu bahu-
bhyah panthām anapaspaśānam | *etc.* which is the 6th Pra-
pāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—
om utsrjata | vadhīṣṭha dve ca || 12 || pareyuvāṃsam ajo-
bhāgaś catuṣcatvāriṃśat | apaśyāmā prṇīhi dvādaśa
dvādaśā | pareyivāṃsam āyātvotās te saptaviṃśatiḥ | pa-
reyuvāṃsam om utsrjata | hariḥ om | . . . śubham astu |

Then follows Prapāṭhaka VII ending f. 54b, and this
is followed by P. X, which begins (f. 55):—ambhasy apāre
bhuvanasya maddhye nākasya prṣṭhe mahato mahiṇān | *etc.*
It ends (f. 69):—mahimānam ity upaniṣat || 64 || ambhasi
bhūr agnaye bhūr annam bhūr agnaye ca pāhi no
(f. 69b) tasyaivam viduṣaś catuṣṣaṣṭiḥ | ambhasi vṛṣā haṃsas
sarvo vai rudra āyātu śraddhāyān tat puruṣa ya prthi-
vyaikānnāśītiḥ | ambhasity upaniṣat | śrīkṛṣṇārpanam astu |
. . . śrīgurubhyo namaḥ |

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103,
which ends as follows:—devā vai satraṃ yajñaparur antas
tejasaivāsminn ācchrṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pām̐kto yajñas tābhya evainam yajñam
rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan da-
dhāti tasmād idam śatottarañ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittirīya-Brāhmaṇa III, 10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam
om || hariḥ om | śubham astu | idam āraṇakāṭhaka samā-
ptam || hariḥ om || tubhyan tapasā tāvā etā hiranyan dadāti
sarvā diśas tapa āsīt saptapañcāśat || śrīguru° etc.

179.

WHISH No. 194.

Size: 14 $\frac{1}{8}$ × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas 12—49, or Books II—VII. The titles of the Books are: Samvatsara, Ekāha, Ahina, Satrāṇi, Prāyaścitta, and Kṣudra. The first Book, called Daśarātra, consisting of Praśnas 1—11, is found in No. 180. The first two leaves contain an Index of Books and Praśnas. On this work, see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmahiṇyavam | yo | uccā tājjātām andhasaḥ ||
vṛ pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i |
ca kaḥ mātśarāḥ | vi ro śvā dadhā | na kaḥ ojasā u | etc.
See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva |
pra ṭhū tyasmāi pī pī | etc. See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo
namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā
nē sūtā | etc. See Sv. I, 2, 2, 2, 4.

F. 94:—ahinaṁ samāptam || hariḥ om || (F. 94b) gauri-
vitam | vipaśaḥ | vi ṭi śo | vō tā ti tathā im | etc. See
Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prā-jāpatyam | yo | punānas sōma dhā | pra ro tnam sādhassthā-mā | *etc.* See Sv. II, 1, 1, 9.

F. 129:—prāyaścittam samāptam || hariḥ om || śubham astu | akaṇvarathantaram | ā rau bhi tvā śūrā no nū māḥ | *etc.* See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudram samāptam || ūham samā-ptam || hariḥ om | *etc.*

180.

WHISH No. 195.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 70 + 74 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahīyavam svayonā—u pha ccā tā i | jā-tām andhasāḥ | dī chu vā i sāt bhu pre | mi kaḥ yā da dā i | n ro gram śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyāvā i | vā chu rū nā yā pre | makah rūt bhi yāḥ | vakairā vō vā it | pakah rā 2 sravā 2 | vācā | ephanā vā i śvā ni aryā ā | *etc.* See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaḥ hō | hiṃ kāmāpre | vā khi mi jo mūhā i | di nu 4 2 nāmā 2 6 | lū || daśarātraḥ || hariḥ om, *etc.*

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. viii; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā śū ra nò nma mo vā | rathantaram | sva catvāri | ā ra bhi tvā śū ra nò nma mo vā | ākā dugdhām thenava (sec. m.: dugdhā iva dhenava) i(śā)nam asya jagataḥ | su kaḥ vārḍṣām | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om | āprcchyaṁ samkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram |

F. 26:—ūhasāmam 41 | samvatsaras samāptaḥ | ātharvaṇam | uhu vā o hā | o aū ca ho vā | etc.

F. 34:—ekāhas samāptaḥ | rtanidhanam ājyadoham | cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahīnas samāptaḥ | mābhe | yo | rathakhye | samkṛṣṭaḥ rathantaram | mā rabhē mamā, etc.

F. 48b:—satram samāptam | hariḥ om | u ca hu vā o hā | o aū ca ho vā | etc.

F. 54b:—prāyaścittam samāptam sāmam 19 hariḥ om | o aū ho iyajñā yajñā, etc.

It ends:—iṭ ku idā | simāsuṇvā | adya yo stotriyo ritya-gatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 | rahasyam samāptam | śrīgurubhyo namaḥ | hariḥ om | śubham astu |

181.

SANSK. No. 1.

Size: $17\frac{3}{4} \times 1\frac{1}{4}$ in., (1 + 53 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma - Purāṇa*, Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmāṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan muniśārdūla varṇāśramasamāśrayāḥ | ākhyātā bahavo dharmmā bhavatā me sanātanāḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt | devata * ryyan¹ narāṇān ca sambhavaḥ kathitas tvayā |

¹ A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānān?

dharmmārtthakāmamokṣāṇām svarūpaṇ ca yathātatham
dehinām karmabandhaś ca taddhetuś ca suvismṛtaḥ
pradhānapuṃsor ajñeyo svarūpaṇ ca (sa)mīritaḥ vidyāvidye
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi
kathitāṇi samagrataḥ | nagarāṇi ca puṇyāṇi viśeṣeṇa mahī-
tale | sālāgrāmam kurukṣetram tathā badarikāśramam | etc.

F. 5:—iti śrībrāhme purāṇe Bhrugu-Nāradasaṃvāde śrī-
hastigirimāhātmye prathamoddhyāyah ||

F. 19:—iti śrībrāhme purāṇe Bhrugu-Nāradasaṃvāde śrī-
hastagirimāhātmye ahaṃkāranirūpaṇe hiraṇyagarbhavibu-
dhasaṃvādo nāma pañcamoddhyāyah ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyah ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamo-
ddhyāyah ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-
yah ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-
ddhyāyah ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-
ddhyāyah ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-
daśoddhyāyah ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś
ca niṣevitam | sa praviśya saromaddhye kautūhalasaman-
vitaḥ | dadarśa paramaprītaś śobhitan nirmmalodakam |

The end of the work is lost. The last leaf does not
belong to it.

182.

SANSK. No. 2.

Size: $9 \times 1\frac{1}{4}$ in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-Purāṇa*.
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI. p. 1248
(No. 3437).

It begins:—*asmatgurubhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargatam pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny āyatanāni ca | gaṃgādyās saritas sarvā itihāsāś ca śamkara | kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam raṃgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanāśāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṃgamāhātmye śrīraṃgakṣetravaibhavan nāma prathamoddhyaḥ | śrīraṃganāthāya namaḥ |*

F. 11b:—*iti . . . śrīraṃgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddhyaḥ | hayagrīvāya namaḥ |*

Adhyāya 3 (śrīraṃgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṃgādivyavimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṃgamāhātmye daśamoddhyaḥ | śrīraṃganāthāya namaḥ | hariḥ om śubham astu.*

183.

SANSK. No. 3.

Size: $16\frac{3}{4} \times 1\frac{1}{4}$ in., (6) ÷ 82 (numbered also as ff. 66 to 148) ÷ (3) leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Viśvagunādarśa*, by *Veṅkaṭācāryayajvan*, son of *Raḡhunāthāryadīkṣita*. See *Anfrecht-Oxford* p. 150 (No. 319).

It begins:—*śrīrājivākṣavakṣasthalanilayaramā hastavāstavyalolallilā(bjā)n niṣpatantī madhura madhujharī nābhipadme murāreḥ | astokam lokamātrā diviyugamukhaśīśor ānaneṣv arpyamānam śamkha prānte na divyam payā iti vibudhaiś śamkyamānā punātu | kāñcīmaṇḍalamandanasya makhinaḥ*

karnāṭabhūbhṛtguroḥ tātāryasya digantakāntayaśaso yaṁ
bhāgineyaṁ viduḥ | astokāddhvarakarttur Appayaguror
asyaiṣa vidvanmaṇeḥ putra śrī-Raghunāthadīkṣitakaviḥ
pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyā-
kṛticintakaḥ | vyaktaṁ viśvagunādarśaṁ vidhatte Ve(ṇ)kaṭā-
ddhvarī | padyaṁ yady api vidyate bahu satāṁ hr̥dyam vi-
gadyaṁ na tarka (read tad?) gadyaṁ ca pratipadyate na
vijahat padyaṁ budhā svādyatām | ādhatte hi tayoh prayoga
ubhayor āmodam mamodayaṁ saṁgaḥ kasya na hi svadeta
manaso mādhdhvikamṛdvikayoḥ | viśvāvalokaspr̥hayā kadācit
vimānam āruhya samānarūpaṁ | Kṛṣṇānuviśvāvasunām adheyam
gandharvayugmaṁ gagane cacāra | 5 | tatra tu | Kṛṣṇānur
akṛṣāsūyaḥ purobhāgī padam gataḥ | Viśvāvasur abhūd
viśvagunagrahaṇakautukī | 6 | atha puratas samāpatantam
aravindabāndhavam avalokayann avandata ṇanam (?) āga-
masāgarapāradr̥svā viśvāvasuḥ | brahmacāryyavratotsarga-
gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-
jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnān)
jayatu jayāya murārīr añjanādrau | jayatu jagati lakṣmaṇā-
ryyapakṣo jayatu vacaś śrutimaulideśikānām | prakāśado-
ṣapracurepy amuṣmin granthe madīye karuṇānubandhāt |
prasādavanto na kṛṣṇānavantu paran tu viśvāvasavantu
santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-
Raghunāthāryyadīkṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-
tanayasya Sitāmbāgarbhasambhavasya śrīmatkāñcīnagara-
vāstavyasya Vemkaṭācāryyayajvanah kṛtiṣu viśvagunādarśā-
khyāṁ caṁbu (sic) sampūrṇam || hariḥ om ||

184.

SANSK. No. 4.

Size etc.: $15\frac{1}{2} \times 1\frac{3}{8}$ in., (2) + 176 + (2) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skānda-Purāṇa* (ff. 1—79) and *Uparibhāga* of the same (ff. 80—145).

It begins:—*śrīgaṇeśāya namaḥ* : *advaitadantam abirāja-
kṛtopavitam ākhaṇḍalādivibudhair abhivanditāṅghriṣu āpa-
nnakalpatarum ādṛtaḥastirūpam ānandavarddhanam ahaṁ
śivayor nnamāmi* : *śrīkaṇṭham varadam vande śrīdharā-
drumareḍitam* : *dhārayantam viyannadyā samam mār-
ddh[a]ni sudhākaram* : *suprasannamukhāmbhojam suvarpa-
citivigraham* : *gaurīsakham anādyan tam bhajeham jagā-
diśvaram* : *om rṣayah* : *śrutāni puṇyasthānāni tīrthāni
vividhāni ca* : *etc.*

F. 4b:—*iti skānde purāṇe maddhyārjunamāhātmye pra-
thamoddhyāyah* :

Part I (f. 79) ends:—*iti śrīskānde purāṇe maddhyārju-
namāhātmye triṁśoddhyāyah* : *maddhyārjunamāhātmyam
sampūrṇam* : *śrīmaddhyārjuneśvarāya namaḥ* : *ājñāgaṇe-
śvarāya namaḥ* : *śrīdakṣiṇāmūrttaye namaḥ* : *hariḥ om
avighnam astu.*

Part II begins (f. 80):—*mahāgaṇapataye namaḥ* : *śrī-
Śaunakah* : *nadinadapurāṇajña tīrthavaibhava-kovida* :
śrutam śaivarahasyam me tvattas sāṅgam mahāmate :
gamanāgamanān caiva maddhyārjunapateḥ prabhoḥ :
vṛṣṇivaryasya māhātmyam tatrāgamanakāraṇam : *mayā
śrutam vistareṇa Sūta tatvaviśārada* : *śrotum icchāmi
māhātmyam tīrthānān ca viśeṣataḥ* : *kāni tīrthāni tatkṣetre
śubhe maddhyārjune pure* : *kārtsnyena brūhi dayayā tīr-
tthadevādikāny api* : *etc.*

F. 83:—*iti śrīskāndapurāṇe uparibhāge tīrthavaibhava-
khaṇḍe Sūtaśaunakasamvāde kāruṇyāmṛtatīrthaprasaṁsa-
nam nāma dvātriṁśoddhyāyah* :

It ends (f. 145b):—*iti śrīskāndapurāṇe Sūtaśaunakasam-
vāde uparibhāge kṣetravaibhava-khaṇḍe śrīmanmaddhyā-
rjunamāhātmye kalyāṇatīrthasīkharātrivaibhavanirūpaṇa-
nāma dvipaṅcāśoddhyāyah* : *śrīmahāmaṅgalāmūrttaye na-
maḥ* : *śrībrhatkūcāmbānāyākīsametaśrīmahāliṅgamahāmūr-
ttaye namaḥ* :

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādāmūlam upāśritya vavande pitaram svakam | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarva-devais supūjitaḥ | dr̥ṣṭvā munir brahmasabhām mūrttāmūr-ttajanai(r) vṛtām | *etc.*

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde maddhyārjjuna-māhātmye prathamoddhyāyah |

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇa-rahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde śrī-manmaddhyārjjunamāhātmye ṣaṣṭhoddhyāyah |

(3)

The *Madhyārjunamāhātmya* from the *Līṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimīṣakṣetre Śaunakādya maharṣayah | dvādaśābda-kratuvaram cakruḥ kailāsaḥetave | tadāyāto mahāpūjyah | Sūtaḥ paurāṇikottamah | śivasamkīrttanam kurvan tripu-ndrāṃkitadehavān | *etc.*

F. 164 (= 19):—iti śrīmallīṅgapurāṇe maddhyārjjuna-māhātmye maddhyamakhaṇḍe Sūtaśaunakasamvāde pratha-moddhyāyah |

It ends (f. 176b = 31b):—iti śrīmallīṅgapurāṇe nāgara-maddhyamakhaṇḍe Sūtaśaunakasamvāde śrīmanmaddhyā-rjjuneśvaramāhātmye pañcamoddhyāyah | śrībrhatkūcām-bāsametaśrīmahālīṅgamahāmūrttaye namaḥ | hariḥ | om |

185.

SANSK. No. 5.

Size etc.: 15½ × 1¼ in., 219 + (2) leaves [ff. 16, 82, 214 are missing. 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasāṃsā* of the *Brahmakāivarta-Purāṇa*, incomplete and very incorrect.

It begins:—śuklāmbaradharam viṣṇum śaśivarnam catur-
bhujam prasannavadanam ddhyāyet sarvavighnopaśāntaye |
yā kundendutūśarahāradhavalā (read °lā) yā śubhravastrāvṛta
(read °tā) yā vīṇa (read °nā) varadaṇḍamaṇḍitakarā yā śveta-
padmāsanā : yā brahma (read °hmā) cyutaśaṃkaraprabhṛti-
bhīr devī sadā pūjita sa (read °tā sā) mām patu (read pātu)
sarasvatī bhagavatī nigreṣajādyāpah (read niṣṣeṣajādyāpa-
hā)¹ dosakayukta (read dorbhir yuktā) caturbhi sphatikā-
maṇimayīm akṣamālān dadhānā hastenaikena patmam sitam
api ca śukam pustakān cāpareṇa bhāṣakundenduśaṃkha-
sphatikamaṇinibhā bhāṣamānā samānām (read °am) sā me
vāgdevateyan nivasatu vadane sarvadā suprasanna (read
°nnā :) vande maheśvaran devam vighneśam śaṇmukham
gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabha-
ktamahāmuniṇ | namo dharmmāya mahate namaḥ : kṛṣṇāya
vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(h)
śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarmmā-
bbidho rājā sūryavamśasamutbhavaḥ | sumutum (read Su-
mantum) paripapraccha śivabhakta[ka]dvijottamāḥ (read
°mam) : uktam samastam bhavatā Sumanto tīrtthavaibhavam |
kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam
mādhurakṣetramahārttham (read māthurakṣetramāhātmy-
yam?) vistareṇa tvayoditam | idānīm śrotum icchāmi śrī-
matpañcanadasya vai : māhātmyam kayutām vidvān (read
kathyatām vidvān) kautūhalaparasya me : etc.

F. 6:—iti śrīmatbrahmakāivarttakāvyē mahāpurāṇe tīr-
tthaprasāṃsāyām pañcanadamāhātmye prathamoddhyāyah |

F. 54:—iti navamoddhyāyah |

F. 99b:—iti dvāviṃśoddhyāyah |

¹ See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti pañcatrimśoddhyāyah :

F. 187:—iti tricatvārimśoddhyāyah :

F. 212b:—iti śrībrahmakaivarttākhye¹ mahāpurāṇe tīr-
tthapraśamsāyām pañcanadamāhātmye aṣṭācatvārimśo-
ddhyāyah.

186.

SANSK. No. 6.

Size etc.: $16\frac{1}{8} \times 1\frac{1}{2}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Tulākāverīmāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāmbaradharam viṣṇum śaśivarnaṁ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye |
Dharmmavarmmātha rājarṣir nniculāpuravallabhaḥ | bhūyah
papracca tan natvā Dālbhyam bhāgavatottamam | bhaga-
van prāṇinas sarve kenopāyena sampadaḥ | bhavanti putrān
samprāpya sukhinaś cirajīvinah | katham syāt pāpanirhāra
śrīśe (read śrīś ca?) bhaktiḥ katham bhavet | kena dharmmena
santusto bhagavān bhūtabhāvanah | prasīdati manuṣyānām
bhuktimuktiphalapradah | viśeṣapāpabhūyiṣṭhe durācāre
kalau yuge | pāpanāśo bhavet brahman mahāpātakinopi
vā | etat sarvam aśeṣeṇa tava śiṣyasya me vada | iti
rājñānusamprṣṭo bhagavān bhagavatpriyah | babhāṣe Dhar-
mmavarmmānam dharmmiṣṭham brāhmaṇottamah | Dāl-
bhyah | sādhu prṣṭam mahārāja bhagavatbhaktivarddhana |
yat te manogatam śrotum divyām viṣṇukathām śubhām |
tasmāt te varṇayisyāmi sarvam tatvam yathāmati | asminn
artthe purā prṣṭo Hariścandreṇa Kumbhajah | kurukṣetre
munīndrāṇām agrato yad avarṇayat | tat teham sampra-
vakṣyāmi śruṇuṣvāvahitodhunā | etc.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye
prathamoddhyāyah |

¹ This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakāṭyē.

It ends:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye
ekatimsoddhyāyah . evaṃ etat purāvṛttam ākhyānam
bhādrām astu vaḥ pravāharata viśrabdhāḥ balam viṣṇoḥ
pravarddhatām kāverī varddhatām kāle kāle varṣatu
vāsavaḥ śrīraṃganātho jayatu śrīraṃgaśrīś ca varddha-
tām lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ
teṣāṃ indivara śyāmo hrdaye supratisthitaḥ . hariḥ om

187.

SANSK. NO. 7.

Size etc.: 16 × 1½ in. 1 + 187 + 1 leaves. 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kauṇḍīyārōṣanakṣetramāhātmya* from the *Śatarudriya-koṭisamhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāmbaradharam viṣṇum śaśivarnam catur-
bhujam prasannavadanam dhyāyet sarvaviḡhnopasāntaye
gurave sarvalokānām bhiṣaje bhavaroginām nidhaye
sarvavidyānām śrīdakṣiṇāmūrttaye namaḥ : śrīguruḡbhyo
namaḥ kṛtvā sām̐vatsaram dīkṣāṇiyamam Maithilo mahān
śuddhavrātyaḥ śuddhamanā nivīṣṭo rauravebhavat tatra
bhāgīrathītīre sarvadevasamāśraye sannidhau viśvanāthasya
cittaśuddhividhāyake kevalam cittaśudhyarttham ṛtvikbhiḥ
pariveṣṭitaḥ santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu
nikṣipya khalu medhāvī svasya meddhyatvasiddhaye netra-
kṣṇavināśāya tvagasthyaikatvasiddhaye ativrāṭṭya[h]ś sa-
pāṇikāḥ babhūva kila dīkṣitaḥ sanāntarika (read satrānta-
rita?)kāleṣu Maithīlas tam mahāmuniṃ teṣāṃ dvijānām pu-
rataḥ śrutidharmmān aśeṣataḥ smārttān paurāṇikāṃś cāpi
paripapraccha tatra vai vaidikāḥ kepi vā dharmmā ye vā
paurāṇikāḥ punaḥ anuṣṭhitaś tu tair ddharmaḥ phalam
kim iti tatvavit punaś ca paripapraccha śṛṇvatsu nikhileṣv
ayam prṣṭas tena tathāddhvaryur Mmaithilo dharmma-
vittamaḥ provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ
caturbhiś ca caturbhiś ca dvābhyām pañcabhir eva ca

kriyate yas sa dharmma syād atonyo nāmadhārahah iti
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamah etc.

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakotīrudras[sa]m-
hitāyām kuṇjarāśādivyakṣetramāhātmye prathamodhyāyah

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakotīsam-
hitāyām kuṇjarāśādivyakṣetramāhātmye dvitīyoddyāyah

F. 18:—ity ādi° śrīśaive śatarudriyakotīsamhitāyām
kuṇjarāśādivyakṣetramāhātmye pañcamoddyāyah

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakotīsam-
hitāyām vaidikadharmmakhaṇḍe śrīkuṇjarāśādivyakṣe-
tramāhātmye caturdśāśoddyāyah

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpana-
khaṇḍe śrīkuṇjarāśādivyakṣetramāhātmye aṣṭāvīmśo-
ddyāyah

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirū-
panakhaṇḍe śrīkuṇjarāśādivyakṣetramāhātmye ekacatvā-
rīmśoddyāyah

F. 164b:—ity ādi° śrī° śata° vaidika° śrīkau° aṣṭa-
pañcāśoddyāyah

In the colophons at the end of the following Adhyāyas
the number of the Adhyāya is not mentioned. e. g. f. 169b:—
ity ādimahāpurāṇe śrīśaive śatarudriyakotīsamhitāyām śrī-
kuṇjarāśādivyakṣetramāhātmye (then a blank space)
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ
ca paramam dhiṣṇasya tataḥ param : ānandam atbbutam
prāpya copamārahitam param : tataḥ prajāpater ddivyam
ānandam yogidurllabham : samprāpya kṣanamātreṇa tanu-
lānām dharādhipaḥ

188.

SANSK. No. 8.

Size etc.: 10½ × 1½ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kapālisāsthalamāhātmya* from the *Ukrṣṭaśirakṣetra-
pukharana* of the *Śaivakotīrudrasamhitā* (i. e. *Kotīrudrasam-
hitā* of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇāla-
yah | mayūranagarādhiśo mama nṛttavināyakah | śrīmahā-
gaṇapataye namaḥ | śrīgaṇḍhabaṇḍhure sarvapuspārāmā-
tiśobhite | campakairāṇḍacāmvedhaiḥ phanasaiḥ pāṭalair
api | vakulair vaṃjulair devapunnāgais saralair api |
dhavaiḥ kumdaiś ca maṇḍarai(s) tathā cāmala-kādibhiḥ |
kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais
tantrinibhiś ca ciribilvair viśeṣataḥ | viṭapollikhitakāśair
viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalā-
nammrapakvapuspopaśobhitaiḥ | atīśyāmalapatrālimattayā
meghamāṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ
tatratyam īśvaram kiñcin muninām kumbhasambhavam |
yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārā-
natai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthala-māhātmyāny akhilāni śrutāni hi |
kapālīśasya māhātmyam sarvāgamavivarnitam | śrotum
sannahya tiṣṭhanti śrutayosmākam ādarāt | brahman tad
adya karuṇājaladhenugrhaṇa naḥ | Agastyah | atha va-
kṣyāmy aham puṇyam rahasyataram adbhutam | kāpālīśasya
māhātmyam vividhāgamavarnitam | sāvadhānāḥ praśṇvantu
naimiśāraṇyavāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasaṃhitāyām utkr̥ṣṭaśivakṣe-
traprakaraṇe kapālīśasthala-māhātmye prathamodhyāyah |

F. 6b:—śrīśaiva° utkr̥° kapālīśasthala-māhātmye dvitīyo-
dhyāyah |

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6
f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭīrudrasaṃhitāyām utkr̥ṣṭaśivakṣe-
traprakaraṇe kapālīśasthala-māhātmye daśamodhyāyah | |
śrīr astu || sarvam purāṇam sampūrṇam | | sarvalokaikanā-
thāya padmanetrāya viṣṇave | nīlāmbhonibhaśyāma-vigrahāya
namo namaḥ || purā nārāyaṇo devo māyayā mohayan
ramām | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruh |
aṃtardhānagatam devam vicinvantī vibhum ramā | cacāra
pṛthivīm sarvām nāpaśyat pu(here begins f. 1)ruṣam param |
kāśīm gaṃgām prayāgam ca kurukṣetran tu puṣkaram | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-
kāṇḍe mayūrapurīmāhātmye varṇanam nāma saptaviṃśo-
dhyāyaḥ ।

189.

SANSK. No. 9.

Size etc.: $16\frac{1}{4} \times 1\frac{1}{4}$ in., (1) + 45 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kumbhaghṇamāhātmya* from the *Bhaviṣyat-Purāṇa*
(*Madhyamakhaṇḍa*), *Adhyāyas* 97 to 106.

It begins:—etat kalyāṇarājīva naḷiṇimaddhyamandire ।
kumbhaghṇe śayānasya śārṅgapāṇeḥ praśāsanam । śrī-Nā-
radaḥ । bhagavan patmasambhūta parāvaravidāṃ vara ।
parāvarajagatsrṣṭisthitisambhārakārṇa । varṇitam bhavatā
samyak puṇyakṣetrakadambakam । jāmbūdvīpaviśeṣeṇa
varṣe bhāratasamjñake । śuśrūṣus tasya māhātmyam kṣetra-
sya harimedhasaḥ । tatvam ācakṣva bhagavan vistareṇa
pitāmaha । iti prṣṭo mahātejā viśvasrg viśvagrāhaṇaḥ । uvāca
Nārādāyaiva kṣetramāhātmyam uttamam । brahmā । śruṇu
Nārada bhadraṃ te sāvadhānena cetasā । kumbhaghṇasya
māhātmyam sarvalokeṣu pūjitam । etc.

F. 5:—iti bhaviṣyatpurāṇe kumbhaghṇamāhātmye sa-
ptanavatatitamoddhyāyaḥ ।

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-
nāradasamvāde kumbhaghṇamāhātmye śatataamoddhyāyaḥ ।

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-
hmanāradasamvāde kumbhaghṇamāhātmye śaṭśatatamo-
ddhyāyaḥ । kumbhaghṇamāhātmyam sampūrṇam । om । śrī-
śārṅgapāṇisvāmine namaḥ ।

190.

SANSK. No. 10.

Size etc.: $16 \times 1\frac{1}{4}$ in., (1) + 61 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Samastikānanamāhātmya*, or *Samastikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, Uttarakhaṇḍa, Adhyāyas 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam vighneśam śaṇmukham gurum gaṇeśān nandimukhyānś ca śivabhaktān mahāmunīn | kadācin naimiśāraṇyamunayas saṁśītavratāḥ | satrayāgam prakurvāṇāśśaivāgamaviśāradaḥ | dr̥ṣṭvā Sūtam[m] mahātmānam papracchuḥ amitaujasah | śaṁbhoh kathāpāto netrā **** pajāyate | punar brūhi maheśasya kathām pāpapranaśinīm | satkathāśravanenaiva cittavairāgyam uttamam | divyajñānañ ca sumahat jāyate pāramaiśvaram | iti pr̥ṣṭas Sūtayogī karuṇārasaśevadhiḥ | Vyāsam sarvajñam atulam ddhyātvā svāntasaroruhā | yūya(n) dhanyatamā loke maheśāśrayasatkathām | śrotukāmāś ca sa(m)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv āgameṣu ca sarvaśah | śrīmatkampahareśānakṣetramāhātmyam uttamam | śruṇvatām sarvapāpaghnam bhuktimukti-phalapradam | sarvasaumyadam sadyah caturvargaphalapradam | brahmaviṣṇumahe(n)drādyaiḥ sevitam sarvasiddhaye | purāgastyena samproktam ṛṣiṇām bhāvitātmanām | vakṣye purātanam puṇyam śrīmattribhuvanābhidham | darśanāt sarvapāpaghnam kṣetram kṣetreṣv anuttamam | tathāpi tasya māhātmyam brahmāṇḍe bahudhā śrutam | tad adya vakṣye yuṣmākam lokānāñ ca hitāya ca | etc.

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṁvāde samastikānanamāhātmye uttarakhaṇḍe prathamoddhyāyah |

F. 8:—iti śrīmatbrahmāṇḍapurāṇe samastikāntāramāhātmye dvitīyoddhyāyah |

F. 30b:—iti śrībra° samastikānanamā° navamoddhyāyah |

F. 56:—iti bra° samastikāntāramā° ṣoḍaśoddhyāyah |

It breaks off (f. 61b) with the words:—laukikair vaidikais cāpi kṛtvā stotraśatais śivam | prār̥ttha(yā)m āsa deveśam harṣagatga(da)yā girā | svāmin mannātha sarvajña śrīmatkampahareti ca | sarve lokāś ca gr̥hīyur nnāmadheyan tavā-(d)bhutam | evam samprār̥tthito devah tathāstv iti tirodadhe | tirohite tadā deve rājā harṣasamanvitah |

APPENDIX

BY

F. W. THOMAS.

THE ECO

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191.

WHISH No. 44.

Size: $14\frac{3}{4} \times 1\frac{1}{2}$ in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

Material: Palm leaves.

Date: Probably 17th cent.

Character: Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitram* for *tad vaiśvāmitram*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhinyah* and *yathāsthānan tu garbhinyah* are omitted. A peculiarity of the MS. is that the colophons read *āraṇah* for *āraṇyakah*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhwrīcha-Brāhmanōpanishat; and the 3rd Āraṇyakam is called the Samhitōpanishat'.

192.

WHISH No. 47.

Size: $11\frac{3}{4} \times 2$ in.; 2 leaves (with 2 covers), 7—10 lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

The *Kaivalyopanishad*.

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadram dadhātu | om | śāntiḥ triḥ | kaivalyopanishat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kairalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

WHISH No. 167.

Size: $13\frac{1}{4} \times 1\frac{1}{4}$ in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucaraṇāravindābhyā(m) namaḥ |
avighnam astu

praṇamya paramātmānam saccidānandavigrahaṁ ; kurve-
ham atisaṁkṣepāt brahmasūtrasya candrikāṁ ; athāto
brahmajajñāsā(sic) atha nityānityavastuvivekaihi kāmūṣmika-
phalabhogavirāgaśamadamādisampan mumukṣātmakasādhā-
nacatuṣṭayasampatyanantaram |

It ends:—

iti vai prajāpatir ddevān asṛtā asṛtaśramitamānuṣyāt iti
pitṛn trir apaviṭram iti grahān. The last sūtra cited is
I. III. 27 (20b, L 4), but the commentary seems to touch
also on the subject of 28.

The name of the work and the words 'first part only' are written faintly, in Whish's hand, on the outside. A slip in Burmese reads 'Commentary on the nine parts of Metaphysics'.

Whether the work is identical with any of the other *candrikās* mentioned in several places by Aufrecht CC. s. v. *Brahmasūtra*, it is impossible without fuller descriptions of these to say.

194.

SANSK. No. 11.

Size: 12 × 2½ in.; 40 leaves + 2 blank + covers. 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha, clearly written.

The *Vāsudevamānanaparakaraṇa* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Minākṣi and Sundarēśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92 b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428 b, s. v. *Mananagrantha*. Of this an edition in Telugu character was printed in 1884 at the *Śāradānilaya* press. With this edition the MS. agrees as far as the end of *varṇaka* 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatīryyeha ācāryyarūpeṇa yatinām mude | śrīman-
nārāyaṇam vande taṁ harim karuṇānidhim | mananākhyam
prakaraṇam vāsudevayatisvaraiḥ | racitaṁ vistareṇādya
saṁgrahena prakāśyate | bālānām upakārāya mamāpi
jñānasiddhaye | tatra śrībālagopālakṛṣṇas saunihito bhavet |

It ends:—

iti jñātvā tat-tvaṁ-padādivākya-jñānena parokṣajñānānu-
bhavenāparokṣasākṣātkāraṇ ca yonubhavati sa caṇḍālo vā
brāhmaṇo vāsmākaṁ gurur evety ācāryyavacanena vijñā-
tatatvopi vidīśasanyāsino mahāsanyāsinaś ca varīyān
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-
brahmasvarūpo bhavati |

iti manane dvādaśavarṇakam samāptam | śrīmīnākṣisun-
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the saṃgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

WHISH No. 187A.

Size: $17\frac{1}{4} \times 1\frac{1}{4}$ in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, q. r.

Material: Palm leaves.

Date: Probably 18th rather than 17th cent.

Character: Grantha.

Injuries: The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII 7.

Adhyāya I ends on f. 2b, II on f. 3b, III on f. 5b, IV on f. 7a, V on f. 9b, VI on f. 10b, VII on f. 12b, VIII on f. 15b, IX on f. 17a, X on f. 18a, XI on f. 19a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokaś after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

*** baradharam viṣṇum śaśivarnam caturbhujaṃ | pra-
sannavadanan dhyāyet sarvavighnopaśāntaye | Vyāsaṃ
Vasiṣṭhanaptāraṃ Śakteḥ pautram akalmaṣaṃ parā ***
m vande Śukatātan taponidhiṃ | Vyāsāya viṣṇurūpāya
Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya
namo namaḥ |

196.

SANSK. No. 12.

Size: $16\frac{1}{2}—17 \times 1—1\frac{1}{2}$ in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

Material: Palm leaves.

Date: Early 18th cent.

Character: Grantha.

(1)

The *Kumārarudrasamvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

rṣayah | Sūta Sūta mahāprājña purānārtthavisārada
śrutāni sarvatīrtthāni puṇyāni subahūni ca | teṣu madhye
mahātīrttham śeṣakūpe sthitam śrutam | tad valasta
mahābhāga śrotum icchāmahe vayam |

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivirājite | vyā-
ghrapaṇcāsyasampūrṇe candanadrumaśobhite | kastūri-
mṛgasammardde devagandharvasevite | auṣadhādrau sara-
āgatya viśrāntam mādhavena ca |

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamam |
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṃ
na tu vaktavyam idam paramaśobhanam |

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye ku-
mārarudrasamvāde trayodaśoddhyāyah | śrimate vedānta-
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auṣadha hill,
where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and
asuras, headed respectively by Viṣṇu and Śiva. At
the end Śiva asks permission to occupy the Pātala Vana
near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyaka.

The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.

The Lakṣmītīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasamvāda*
of the *Brahmaṇḍa-Purāṇa*.

It begins:—

kadācit pitaram prāha brahmāṇam Nārado muniḥ
brūhi praṇamya deveśa harer vaibhavam uttamam |
brahmā |

śṛṇu Nārada vakṣyāmi harer mähātmyam uttamam |
arccāvatāravibhavam paramam pāpanāśanam : atha tai (sic)
munayas sarve Sanakādyās surarṣayah | kadācil lokanā-
thasya darśanārttham samāgatāḥ | gagane jagmur ālokya
kṣīrābḍhim ṛṣisevitam |

It ends:—

śrutvā tu brahmano vākyaṁ Nārado ṛṣisattamaḥ | ahī-
ndranagaram prāpya devanātham (bis) nanāma ca | iti śrī-
brahmāṇḍapurāṇe brahmanāradasaṁvāde ahīndrapura-
mähātmye pañcamoddhyāyah |

Summary of the *adhyāyas*:—

I (ends 3 a): The Virajātīrtha is conveyed by Garuḍa
and Śeṣa to Ahīndrapura, which is thus located (1b, ll.
1—2):—

ṣaḍyojanapramāṇena kumbhaghonasya cottare | kañ-
cyās (sic) tu dakṣiṇe bhāge samudrasya ca paścime | ar-
ddhayojanamātreṇa hy ahīndrapurasāñjñake | āgneya-
bhāge Śeṣādrer Mārkkandēyas tapasyati |

II (ends 7 a): Viṣṇu directs the tīrtha brought by Ananta
(Śeṣa) to be called Śeṣatīrtha and that brought by
Garuḍa to be the Garuḍa river (Suparnatāṭinī 7a, l. 5).
Brahman establishes a festival, and begs Viṣṇu to abide
on the spot with Ramā (entitled Hemābjanāyakī).
Brahman himself occupies the Brahmatīrtha in the
āgneyadigbhāga, the Ṛṣis Pāṭalī (Pāṭaleśvara 7a, l. 5)
on the Auśadhaparvata in the pūrvottaradigantara,
Hanuman a part of the Sañjīvanauśadhagiri in the
pūrvabhāga, Śaṅkara a līṅga under a Pāṭalī tree at
Pāṭalī. Prahlāda the Bhṛgutīrtha in the north at a
kṣetra called Kṛṣṇāranya.

III (ends 10 a): At the request of Prahlāda Viṣṇu consents
to abide, *arccāvatāram āśṛtya*, facing the west at
Kṛṣṇāranya. Praise of the aranya and of the Auśa-
dhācala standing on the river's (Suparna's) bank.

IV (ends 12 b): Śiva is implored by the gods to destroy
Tripura and performs tapas.

V (ends 14 b): Śiva, after destroying the demons, goes to
the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahindrapura.

(3)

The *Ahindrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannāradiya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśāranye satraṃ hi bahuvārṣikam | sameta
rṣayo yatra kuśalās Śaunakādayaḥ | labdhāvākāśās tam
Sūtam aprcchan harivaibhavam | rṣayaḥ | kīrttitan ta(t)
tvayā brahman hareś cāritram uttamam | śrutvādyāpi na
trptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihinaiḥ | pu-
nyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-
padāmbujayugmasaktacintāvatām hrdayatoṣaṇaviprahinaiḥ |
aho tapaḥphalam kiñcit bahujaṇmabhir ājītam | yad ya-
jñeśapadāmbhojayugacintāprasūtikṛt | — — — — —

— — — — — (3 verses).

rṣayaḥ | divyābhivyaktideśānām kīrttanāvasare purā |
ahindranagaran nāma deveśacaritāśrayam | &c.

It ends:—

śrutvaitaś (read °tac) caritan tasya Sūtād devapater
dvijāḥ | harṣāśrupūrṇanayanāḥ kṛtārthā iti menire | pra-
śaśaṃsuś ca tam vipraṃ nemiśāranyavāsinam | yajñāśālām
punar jagmuḥ kriyām uddiśya yājñikīm | iti śrī-bṛhannāradi-
yamahāpurāṇe jñānakāṇḍe ahindrapuramāhātmye catuṣca-
tvāriṃśoddhyāyah.

Summary of the *adhyāyas*:—

XL (ends 3 b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Samjīvana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7 a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auṣadha be named after him (4a, l. 1). The tīrtha is to be the Brahma-tīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras. When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadīm). Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

197.

SANSK. NO. 13.

Size: $15\frac{1}{2} \times 1\frac{1}{3}$ in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatīsamvāda* of the *Kṣetravaibhava-khaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kallyāṇyai namaḥ | hariḥ | om |
 purā hi kailāśagirīndramaddhye
 surāsurādyaiḥ abhivandite pare |
 vicitravaidūryyamukhaiḥ śuratnakaiḥ
 suvarṇamuktāśrajadāmaśobhite |
 sanmaṇḍape devavaraiḥ samanvite[h]
 samstūyamāne munidevanāyakaiḥ |
 aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute
 raṁgāmukhaiḥ narttanaśobhite mudā |
 nandīśacandīśamukhaiḥ supārṣṣadaiḥ
 samsevite cchatravitānaśobhite |
 suratnapīthāśritaśamkarāmke
 sthitā g(ir)īśendrasutā mṛdānī |

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।
brahmādīn ājñāpaitum svapateḥ vaibhavam param ।
samarthya vismayam vaktum gaṅgādharakathāmṛtam ।
śivena prakṛtikartum viśeṣeṇa sabhātale ।
praṇamya śamkaram devī devānān ca samahkṣitaḥ ।
papraccha bhaktibhāvena śamkaram nīlalohitam ।

— — — — — (3½ ślokas)

tvayoktāni purāṇyaddhā śaivakṣetrāṇi bhūtale ।
bhaktimuktipradāny eva darśanāt namanād api ।
saptasāhasrasamkhyāni catuḥśatayutāni ca ।
tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।
dvātriṃśatsaptaśatakasamkhyākāni mama prabho ।
tatrāpi śatasamkhyākasthānāny uktāni me vibho ।
tatrāpy atyantadayitam dvātriṃśatsthānam uttamam ।
teṣu puṇyatamam śreṣṭham pumartthānām nidarśakam ।
kṣetram ekam samastaghakṛntanam śubhadan nṛṇām ।
kalau kaluṣayuktānām sadyaḥ siddhikaram śubham ।
sākṣātkailāśasadrśam Campakāraṇyasamjñitam ।

It ends:—

itiritās te munayotibhaktyā
sampūjayāmāsur adīnasatvāḥ ।
supuṇyade naimiśakānane śubhe
sūtam suvastrābhāraṇaiś ca godhanaiḥ ।

iti śrīmat-bhaviṣyottarapurāṇe (sic) kṣetravaibhava-khaṇḍe
campakāraṇyamāhātmye śivapārvatīsamvāde kannyātīrttha-
dharma-rājatīrttha-indratīrtthamahimānuvarṇanam nāma
catuḥcatvāriṃśoddhyāyah ।

śriyai namaḥ । śubham astu । karakṛtam aparādham
kṣantum arhanti santaḥ । śrīmatgirikucāmbāyai namaḥ ।
hariḥ । om bhaviṣyatterapurāṇam (sic) sampūrṇam । śrīpār-
vatyai namaḥ । avighnam astu । śākṣigaṇeśāya namaḥ ।
śrīmattīripurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4a) Anukramanikā.
- II (6b) Śūlatīrtthanirmāṇa rṣiṇām sārūpyadāna.
- III (8a) Nandīśvarapūjānanandikeśvarakṛtamahotsava.
- IV (10b) Vināyakapūjākaraṇa.

- V (13a) Durgātapāścaryyayā śivapratyakṣavarapradāna-samkalpakarāṇa.
- VI (15b) Girikanyāvaralābha pārvatīyā rūpadvayanirūpana arddhanārīśvarāvīrbhāvamūlalingabhūtanāgeśvara-vaibhavanirūpana.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpana.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandanotsava-vidhānanirūpana.
- IX (23a) Indrasya devyā proktacandanotsavanirūpana antarā itihāsanirūpane śivadūtaiḥ yamadūtān prati śivabhaktisvarūpanirūpanārambhana.
- X (25b) Śricandanotsavanirūpane śrīmatgirikucāmbāyā surarājam prati prokta itihāse śrīśaile jaladīpaḥprada-viprasya śivapādāravindah prāpti Candrasenarājñā narakānubhavānantaram campakārāṇye dvijatve durgandhāṃgatvaprapṛtimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgena indrena kṛtacandana utsava-vidhānanirūpana.
- XII (32a) Gautamapūjānimittakagautamāśramam prati indrāgamana Ahallyāsaṃgavidhānanirūpana.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpān-grahadāna badarivane Gautamasya Vyāsopadeśanirūpana.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvara-pūjāmahimānuvarṇana.
- XV (40a) R̥tuparnarājyasya svepne śatruvijayakhaṭga-prāptibhūtanalapūjānirūpana.
- XVI (42b) Gāgeśvara (sic) pūjāvaibhavena Nalasya naṣṭa-rājyaśrīya prāpti.
- XVII (45b) Nalapūjā Nalakṛtavaiśākhotsava-vidhānanirūpana.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānām svarājyaprapṛti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(ān)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā kṛtakārttikotsavanirūpana.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

- rasya naimiśāranyagamana tatrakyaṣṣiṇ prati svapānuvarṇanam śrutvā te tasya niṣkrter ālocanakarāṇa.
- XXII** (60b) Parāśarapūjāmahimānuvarṇana.
- XXIII** (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghātasamgatya aputradvijakathāyām dampatyohi vyasanaparihāraka-Mārkaṇḍeyāgamana.
- XXIV** (66b) Dvijaputranimittakatakṣakaśaṁkarasamvāda.
- XXV** (69a) Takṣakasya vipraśāpāgamana.
- XXVI** (71b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.
- XXVII** (74b) Takṣakasya Kāśyapoktastaladvayamahimānuvarṇana bhagirathapūjānirūpaṇa.
- XXVIII** (77a) Takṣakasya Kāśyapoktaśaivakṣetrasthānecatuhṣṭayamahimānuvarṇana.
- XXIX** (79b) Takṣakasya campakāranyam prati punaragamana.
- XXX** (81b) Nāgeśvarasya nāgādhipatyapraptyarttham Nāgeśvarasya anekaratnapūjākaraṇānantaram Takṣakasya nāgādhipatyaprapṭi.
- XXXI** (84a) Nāgendrapūjāmahimānuvarṇana nāgendrapūjavalmikapūjāmahimānuvarṇana.
- XXXII** (87a) Campakāranyam prati sūryyāgamanasā-dhanībhūtacchāyasūryyakopakaraṇānuvarṇana.
- XXXIII** (89b) Sūryyamayakopaprasādavarṇānānirūpaṇa.
- XXXIV** (91b) Sāvarādhipasya svarṇapāṇihprapṭi.
- XXXV** (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)danimittakakalmāṣapādarājña vacana.
- XXXVI** (97a) Sūdarūparākṣasavadha Vasiṣṭhena Kalmāṣapādarājñaḥ śāpaprādānanirūpaṇa.
- XXXVII** (100b) Brahmopadiṣṭamārgena campakāranyam prati Vasiṣṭhāgamanodyamanirūpaṇa.
- XXXVIII** (102b) Vasiṣṭhapūjānirūpaṇa.
- XXXIX** (104b) Śivadharmaphalanirūpaṇa.
- XL** (107a) Śivadharmapunyanirūpaṇa.
- XLI** (109b) Sūryyatīrtthamahimānuvar[ta]ṇa.
- XLII** (112a) Sūryyatīrtthamahimānuvarṇana.
- XLIII** (114a) Sūryyapuṣkarinīvaibhavanirūpaṇa.
- XLIV** (117b) Kanyatīrttha - dharmarājatīrttha - indratīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā daksine tire harinadyās tatottare ।
 śrīmat-Maddhyārjunapateḥ nairrtye puṇyadāyake ।
 Karkaṭeśasya samsthānāt daksine krośamātrake ।
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ॥
 kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho ।
 campakāraṇyasamjñam tu mahāpātakanāśanam ॥

(2)

The *Campakāraṇyamāhātmya* of the *Ambarīṣanāradasamvāda* of the *Kṣetravaibhavaḥkhaṇḍa* of the *Skanda-Purāṇa*. Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturānanaśjātam agryam
 muniśvaram śa(m)karatatvakovidam ।
 trilokasaṅcāriṇam avyayam sadā
 papraccha rājā śivasatkathāmṛtam ।
 Ambarīṣaḥ ।
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā ।
 nadinadaviśeṣajñā mantrayantravidām varā ।
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca ।
 teṣu sthānatrayam puṇyam bhūman kailāśasammitam ।
 vedāraṇyam śvetavanam campakāraṇyam eva ca ।
 teṣu śreṣṭhatamam proktam campakāraṇyam uttamam ।
 ity uktam yat tvayā pūrvam saṁgrahena muniśvarā ।
 tad vadasva ca kā(r)tsnyena mamānugraha-kāmyayā ।

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanaṁ ca
 śrutvāpi tat darśanam ācared yaḥ ।
 samastapāpaiḥ sa vimucya tatksaṇāt
 samastasaṁmamgaḷam āpnuyān nrpa ।
 iti skānde mahāpur[ur]jāṇe kṣetravaibhavaḥkhaṇḍe campa-
 kāraṇyamāhātmye Ambarīṣanāradasamvāde sūryyatīrttha-
 mahimānuvarṇanam nāmā pañcāśītitamoddhyāyaḥ ।
 śrīyai namaḥ । śrīmatgirikucāmbāsametanāganāthāya
 maṁgaḷam ।
 śrīmat-girikucāmbām tām girikannyām tathaiva ca ।

nāganātheśvaram vande pranamāmi punaḥ punaḥ ।
 sumeruśṛṅgamaddhyasthām sūkṣmarūpām sukhapradām ।
 nāganātha[h]priyām bhavyā namāmi girikannyakām ।
 karakṛtam aparādhām kṣantum arhanti santaḥ ।
 hariḥ । om śṛīgurubhyo namaḥ । śubham astu । sampūr-
 nam । hariḥ । om ।

The *adhyāyas* end as follows:—

LXXX 122a, LXXXII 125 b, LXXXIII 128 b, LXXXIV
 (indrena kṛtamṛgasārotsavavidhīnirūpaṇa) 131a, LXXXV
 (sūryyatīrtthamahimānuvarṇana) 135 b.

(3)

The *Nāganāthamahātmya* of the *Tīrthakhaṇḍa* of the
Uparībhāga of the *Brahmaṇḍa-Purāṇa* (foll. 136—154a)
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)
 145 b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152 b.
 LVII (Pārvatya tapaścaraṇa) 154a.

It begins:—

om । Sūtam prati ṛsayah ।
 Sūta Sūta mahāprājñā sarvaśāstraviśārādā (sic) ।
 brūhi naḥ śradd(adh)ānānām paramārtthaikasāadhanam ।
 sarvapāpaprāśamanam sarvopadravanāśanam ।
 sarvasampatpradam nṛṇām sarvarogavināśanam ।
 āyuskaram balakaram prajāvṛddhikaram nṛṇām ।
 rājñām jayakaram yuddhe parasenāpravāsanam ।
 saṁkṣepam aśrutam pūrvam naimiśeye tapovane ।
 idānim śrotukāmānām muninām bhāvitātmanām ।
 sūryyapuṣkarīṇī nāma tīrttham paramapāvanam ।
 yatra devī jagatdhātrī tapas tepe suduṣkaram ।
 tapobalayutā nityam tatra vāsam akārayat ।
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ।
 ye ye kṛtārtthitām yātāḥ tān atra vasato mune vada no
 mune ।

It ends:—

etat salam (read satām?) paramapāvanam advitīyam pu-
 nyamunīndrair adbhivāsitaṁ ca ।

paśyanti ye brahmapuriṣam ādyam dhanyā bhavanti
manujāḥ khalu bhāgyavantah ।

iti śrī-brahmāṇḍapurāṇe uparibhāge nāganāthamāhāt-
mnye pārvatīyā(s) tapaścaraṇanāma saptapañcāsoddhyāyah ।
śrīyai namaḥ । iti brahmāṇḍapurāṇe nāganāthamāhātmyam
samāptah । sampūrṇam । hariḥ । om । śubham astu ।
śrīyai namaḥ ।

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasam-
hitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a con-
tinuation of the preceding as regards the numbering of
the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX
160b, LXI 162a, LXII (Candravarmacarita) 164b,
LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (sic) ।

Sūta paurāṇika[h] śreṣṭha sarvalokaprapūjitā (read °ta) ।
campakāraṇyamāhātmyam bhavatā kathitam purā ।

idānim sūryyakuṇḍasya māhātmyam saṁgrahāt śrutam ।
tasya tīrthasya māhātmyam saṁgrahāt ।

vistarāt śrotum adyaiva vāñchā me varttate nūnam ।

* * * * * kṛpā yady asti ced vadā ।

It ends:—

vṛjinavilayahetum yaḥ śruṇotiha nityam ।

sa bhavati paripūrṇaḥ sarvakāmaiḥ mṛḍasya

padam akhilaśūredyam yogivaryyābhigamyam ।

iti śaivapurāṇe ekādaśarudrasamhitāyām campakāra-
ṇyamāhātmye catuḥṣaṣṭitamoddhyāyah । śrīyai namaḥ ।

campakāraṇyamāhātmyam sampūrṇam । hariḥ om ।

śrīmatgirikucāmbāsameta nāganāthamamgaḷam । hariḥ ।

om karakṛtam &c. । śrīgurubhyo namaḥ । gobrahmaṇe-

bhyaḥ śubham bhavatu । hariḥ om ।

On the front cover of this MS. we read (inside) 'Tiru-
nākeśvara' (Tamil for Śrīnāgeśvara) and (outside), 'Tepiska'

‘Tirunākeśvara’ ‘Purāṇam’ (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

SANSK. No. 14.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājasamhitā* of the *Ādimahā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvāntu*, and after *sudhāniṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariścandropākhyāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

| As. Soc. MS. | | Ind. Off. MS. |
|--------------|---|---------------|
| adhyy. 1—18 | = | adhyy. 1—18 |
| 19—35 | = | 36—52 |
| 40—47 | = | 20—27 |
| 36—39 | = | ? |
| ? | = | 28—35. |

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hrdayastheyān* (for °*steyān*) in adhy. 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3 b. II 6 b, III 9 a, IV 12 a, V 17 a, VI 19 a, VII 20 b, VIII 22 b, IX 25 a, X 26 b, XI 28 b, XII 29 b. XIII 33 a, XIV 34 a, XV 36 b, XVI 38 a, XVII 40 a. XVIII 42 a. XIX 44 a, XX 47 a, XXI 53 b. XXII 57 b, XXIII 61 b, XXIV 66 a, XXV 70 a, XXVI 75 a, XXVII 80 a, XXVIII 86 b, XXIX 91 b. XXX 96 a. XXXI 102 a, XXXII 107 a, XXXIII 112 b, XXXIV 115 a, XXXV 118 a, XXXVI (*Kapilāśramādiryāghraputa*(sic)*tīrthaparyantatīrthāni kathanam*) 123 b, XXXVII (*Devaghātamaṃrara* (sic) *kathana*) 127 a. XXXVIII (*Surasāsaṃgamajālapādatīrthakathana*) 130 a. XXXIX (*Manmulhātīrthotpatīkathana* (sic) 134 a. XL 139 b, XLI 143 a, XLII 149 b, XLIII 154 b. XLIV 159 b. XLV 162 a, XLVI 167 b, XLVII (imperfect) 168 b.

The names of the chapters in the Hariścandropākhyāna are

- XIX *Vasiṣṭ*(sic)*arīśvāmitrasaṃvāda*.
- XX *Mṛgayā*.
- XXI *Vaśiṣṭhadharmopadeśa*.
- XXII *Māyāvarāhaprabhāva*.
- XXIII *Hariścandrasaṣṭadarśanaroṣāvirbhāva*.
- XXIV *Caṇḍālakanyakādarśana*.
- XXV *Kāśikena rājāpraharāna*.
- XXVI *Rājānnirgamana*.
- XXVII *Māyāvahnirṣṭi*.
- XXVIII *Hariścandrena Caṇḍracatīvikraya*.
- XXIX *Vīrabāhudarśana*.
- XXX *Hariścandrena śmaśānekṣana*.
- XXXI *Caṇḍracatyā viśadaṣṭalohitāśvasaṃdarśana*.

It ends:—

idam purāṇam jagatām yaśaskaram
suraiś ca sendrair api nityacintitam ।
āyusyam ārogyakaram yaśasyam
sadā sujalpam paramātmayogibhiḥ ।
iti brahmāṇḍapurāṇe brahmanāradasamvāde śrī-kadamba-
purīmāhātmye ṣaṣṭhoddhyāyah । hariḥ om । śubham astu ।
śrimate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas*:

- I (ends 2 a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.
- II (ends 2 b, °*puruṣottamamāhātmye dṛitīyoddhyāyah*): Description of the Kṣetra:—

śrīraṅgasya vimānasya kimcid īśānya uttare ।
śamīvanamahākṣetrāpūrve vai krośamātrake ।
śrī-kadambavanam nāma prasiddham lavanatraye ।
pūrvvam Daśaratho rājā yāgam ārabhya satkṛtaḥ ।
kāveryyā uttare tīre colabhūmau tu suvrate ।
śrī-kadambapurikṣetram muninām sthānam uttamam । &c.

The Kadambavana is *aṣṭāviṃśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

- III (ends 4 a, °*puravaibhava-kathanam tejasādhikyapṛāpti-katha(na)m nāma*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.
- 4 a, l. 7: — tadāprabhṛti tatkṣetram ādimāpuram ity abhūt.

- IV (ends 6 a, °*satkīrttivarddhanasārūpyapṛāpti*): Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuṣkarinī). At

his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpapuṣkarinīrtha and the Brahmatīrtha.

VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8 b. l. 2:—
krte yuge nīpakṣetram tretāyām ādimāpuram.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmāṇḍa Purāṇa'.

200.

SANSK. No. 16.

Size: $16\frac{1}{2} \times 1\frac{1}{2}$ in., 22 leaves + 2 blank covers between boards.
6 lines to a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'D Kadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

201.

SANSK. No. 17.

Size: $14\frac{3}{4} \times 1\frac{1}{4}$ in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, fairly correct.

The *Kapisthalamāhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistāra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

suklambāradharam viṣṇum śaśivarnam caturbhujam :
 prasannavadanan dhyāyet sarvavighnopaśantaye :
 śrī-Nāradaḥ
 pitāmaha namaḥ teṣu prasīda karuṇānidhe
 sarvajña sarvalokeśa sarvakṣetrajña mantravit :
 vimānatarasārajña tīrtthasārajña puṇyavit
 girināṁ ca nadināṁ ca vanānāṁ vaibhavam purā :
 śrutan tvatto mahābhāga aṣṭottarasāsthalam
 teṣu kṣetresu sarveṣu śrutam ekaṁ śubhasthalam :
 sārāsāram mahākṣetram kāveryyāś cottare tate :
 kapiṣṭhalam nṛnāṁ sarvasiddhidam pāvanam param :

It ends:—

puṇyāṁ caritrāṁ jagadekapāvanam
 bhaktipradam sarvasukhāvahanāṁ ca :
 paṭhec śruṇotiha kapiṣṭhaleśvaram
 prāpnoti dr̥ṣṭvā puruṣārthabhaḥ bhavet :
 iti &c.

hariḥ om : śrīgurubhyo namaḥ : śrimate gajendra-
 varadaparabrahmaṇe namaḥ : śrimate hayagrivāya namaḥ :
 gajendrārthivināśaparabrahmaṇe namaḥ : ā : grantham
 7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrārthiharana*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapiṣṭhala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendramokṣana (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pañcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣana or Gajārthiharana tīrtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śacī.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvakṣetraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahma-tīrtha, Indrapuṣkarinī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmītīrtha (X), the Bilvatīrtha, Pāpavināśatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśṛṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sq. :—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |
paścime caiva pūrvābdher yojanānāṁ catuṣṭaye |
śrīraṁgāt pūrvabhāge tu yojanānāṁ catuṣṭaye |

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappurāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmaṇḍapurāṇam' in European writing.

202.

SANSK. No. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmacāriṇaḥ |
naimiṣākye mahārāṇye tapas tepur mumukṣavaḥ |
ekadā te m(ah)ātmānaḥ samājañ cakrur uttamam |
dharmārtthakāmamokṣāṇām upāyam jñātum icchavaḥ |
śadvimśatisahasrāṇām munayas te mahaujasaḥ |
teṣāṃ śiṣyapraśiṣyāṇām sa(m)khyā vaktun na śakyate |
kāni kṣetrāni puṇyāni kāni tīrtthāni bhūtale |
katham vā prāpyate muktir brāhmaṇa (read nṛṇān?) tāpārtta-
cetasāṃ |

ity evaṃ praṣṭum ātmānam udyatān prekṣya Śaṅkarah
(read Śaunakah) |

Śaunakah |

āste siddhāśrame puṇye Sūta(h) paurāṇikottamaḥ |
yajān makhair bahuvīdhai(r) viśvarūpam jagadgurum |
sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ |
tasmāt tam evaṃ prcchāma ity ūce Śaunako muniḥ |
atha te munayo jagmuḥ puṇyam siddhāśramam vanam |
ikṣantas tam avabhr̥than tatra tasthur makhālaye |
addhvarāvabhr̥thasnanām munim paurāṇikottamam |
papracchus te sukhāśinam naimiṣārāṇyavāsinam |
ṛṣayaḥ |

kāni &c. &c.

katham śive manuṣyānam (sic) bhaktir avyabhicāriṇī |
vada sarvamuniśreṣṭha sarvam etad asaṃśayaḥ |

Sūtaḥ |

śṛṇuḥ siddhām ṛṣayaḥ sarve sandiṣṭo vo vadāmy aham |
gītam Sanatkumārāya kumāreṇa mahātmānā |
kāyārohaṇanāthasya mātmyam paramārbhutam |

It ends:—

etat kṣetrasya mātmyam |
ye śṛṇvanti paṭhanti ca |
vaktāram pūjanti ye |
teṣāṃ manoratham svayam |
ladyāt kāyādhirohaṇam |

bhūṣaṇair vividhai(r) vastrai(s) tām̐būlai(r) dbauaddhānya-
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt : [kaiḥ
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the
liṅga near to Śivākhyarājadhānī. The site is thus
described (3a, ll. 6—7):—

pūrvāmbodhitate ramye puṇḍarīkapurasya ca
yojanatrayasīmānte kāveryyāś caiva dakṣiṇe :

II The Kāyārohaṇa. On the banks of the Yamunā was
a village called Vedapurī, where dwelt a sage of the
Gārgyas, named Kardama. His son Puṇḍarīka, wishing
to obtain *sāyujya*, worships Mahādeva for 2000 years
at Benares, but without success. At the advice of a
certain Vāmadeva he proceeds to Kāñcī, and sets up
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a
heavenly voice informs him that, that place being a
bhogādhikya sthāna, he would find a difficulty in there
obtaining *sāyujya sārḍhadehena*. He must depart to
a *bhogamokṣasama sthāna*. Proceeding to Kumbhakona
at a time when Jupiter was in Leo, he sets up a
Kāyārohaṇa at a tīrtha named from Śiva (7a, l. 6). After
80,000 years he is advised by a Ṛṣi Kanva to visit
Kṣetrarājapura on the shore of the eastern ocean
between *Puṇḍarīkapura* and *Vedāranya*, a yojana from
Kamalāsannidhāna (? P.N.) on the east. There he is
to bathe *vrddhakāverīsaṃgame*. Puṇḍarīka goes there,
and beholds Parameśvara with Ambikā. On the west
of the liṅga, which is west of the Śarvatīrtha, he
establishes an *āśrama* and a Kāyārohaṇa liṅga. Śiva
appearing grants him *sāyujya* and promises to Kanva
that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kanva obtains *saśarīreṇa sāyujya*.

(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa
and sets up a liṅga in the *āgneyadigbhāga* (Agastyalinga
13a, l. 2).

Story of Nāgarāja Śeṣa, desiring offspring, visits Ka-
yārohaṇa with his wife and sets up a liṅga W. of the
Śarvatīrtha. His wife bears a daughter, who is ultimately
bestowed upon a king Śātīśuka, of the Sūryavamśa, who
comes to Pannagendrapura (Ahīndrapura). Śeṣa, having
placed his mantrin on the throne, gives his mind to tapas
and obtains sāyujya (14a, l. 4).

Praise of the tīrtha.

On one cover we find the figure 7 (European) and on
the other an illegible scrawl in Tamil.

203.

WHISH No. 187 B.

Size: $18 \times 1\frac{1}{4}$ in., 38 leaves + 1 blank + cover, 5 (sometimes 4)
lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakōṇamāhātmya* of the *Kṣetravaibhava-khaṇḍa*
of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*. The colo-
phon to adhy. XI has *Pālāśavanamāhātmya* in place of
Uttarabhāga.

It begins:—

purā kadācid ājagmuḥ puṇyāraṇyopāśobhitam ।

naimiśan nimiśikṣetram ṛṣayo gautamītaṭe ।

vidhātukāmā vidhivat satram dvādaśavārṣikam ।

hutāśanasamākārāḥ prātarastuhutāśanāḥ (sic) ।

Kapilah Pulaho — — — — — (12 ślokaś)

— — — — — (12 ślokaś)

(2a, l. 2.) Sūtam abhyāgatam vīkṣya tejasā sūryyasannibham ।

tasmai brahmāsanān datvā tam ūcus tatra tenaghāḥ ।

Sūta prasīda sumate sutarām sujāta

s(v)arvāhinījalajasaurabhasodaribhiḥ ।

vākbhir viriṇca vanitākaruṇājharibhis

tvan no drutam vṛjīnatāpam apākuruṣva ।

— — — — —

(2b, l. 3.) purā prasamgena purāṇaratne

brahmāṇḍanāmnī(sic) prakatīkṛtam yat ।

kiñcit tad ācakṣva vivicya kāmam
śrī-Kumbhakonaṣṭhalavaibhavan naḥ :

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva divi-
jottamāḥ :

anyad atraiva yuṣmākam tatra sarvahitāya ca :

iti brahmāṇḍapurāṇe kṣetravaibhavaḥ khande kumbha-
konamāhātmye kṣetravaibhavan nāma dvādaśoddhyāyah :
Sūtaḥ :

Summary of the *adhyāyas*:—

- I (ends 6a): Sūta begins with the praises of Kumbha-ghoṇa on the Kāverī and the Kāśyapākhyatīrtha (3b, l. 3 and 4b, l. 2). Kāśyapa practising tapas there, Śiva promised that the tīrtha should bear K.'s name and that his (Ś.'s) image should be there.
- II (ends 9b): The Hemapuṣkarīnītīrtha and Madhyārjunapura (6b l. 2). The Ādikumbheśvaraliṅga and the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarīṇī 7b, l. 1). Account of the foundation of the tīrtha. The Kumbha and Śiva. Māndhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkarīṇīcakratīrtha and—to the north—the Svāyambhuvatīrtha (12a, l. 3). A vimāna Vaiṣṇava mentioned 12a, l. 4: Lakṣmī-Bhūmi 12a, l. 5.
- IV (ends 14b, *Brhaspatīsvargaprāptikathana*): The Someśvaratīrtha and the Hemākarasaras. Story of Brhaspati.
- V (ends 17a): The Pātālābījalinga at the Aśvatthatīrtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpāpanodanasaras, where Śiva was present as Kāyārohananātha.
- VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The Bhāskarakṣetra.
- IX (ends 30b, *Brahmahattistṛīhattimocana*): Account of the Kāśyapatīrtha, presided over by Umāsahāya. Story of king Satyakīrti of Candrapura in Mālwa, slain by a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagoḥattimocana*): Story of the Gautamasaras, where was a

linga of Śiva. Cidambara mentioned 31a, l. 5.; Māyū-rasthāna 32a, l. 2.

XI (ends 35a, *Subāhu[o Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a. *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghona.

The Colophons usually spell Kumbhaghona (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi**yeḍu312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190a.

204.

SANSK. No. 19.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūta*, the commencement of a new *adhyāya*:

kumbhaghonasthale nāma sthānam asti mahattaram

kāyārohanavikhyātam sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Brhaspativargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrtthavaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistrihattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhuś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examed lees 20' (?), *Kumbhaghona-Māhātmya*, *Kodana*, *Kumbhovaram Purāṇam*, *Virāṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonaksetra-Māhātmyam Pāratavirāṭaparvanil koṇsam*.

205.

SANSK. No. 20.

Size: $14\frac{5}{8} \times 1\frac{3}{8}$ in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pūpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

namāmi śrīpatim viṣṇum saccidānandam advayam ।

svamāyāśaktisamkṣiptaprapaṇcam śeṣaśāyinaṃ ।

Nāradauvāca (sic) ।

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṃkara ।

keṣu kṣetreṣu siddhi syād iti kārūnyato mama ।

Śaṃkara uvāca ।

samyak prṣṭam mahāprājña sarvalokahitāvaham ।

aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śrṇu ।

satyakṣetram harikṣetram — — — — —

— — — — — (4 ślokaḥ).

pāpanāśam mahākṣetram sarvakṣetrottamottamam ।

etāni siddhikṣetrāṇi vadanti munipuṃgavāḥ ।

aṣṭākṣarasya mantrasya catustriṃśan mahāmune ।

eteṣu puṇyakṣetreṣu kurvātām sumahat tapaḥ ।

kālena bhūyasā siddhiḥ pāpanāśasthalaṃ vinā ।

pāpanāśe tapassiddhir acirād eva jāyate ।

It ends:—

teṣāṃ bhuktiṃ ca muktiṃ ca dehi keśava nāyaka[h] ।
 ayam eva hi me kāmo nānyosti madhusūdana ।
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-
 īśvaraḥ । [nāyaka ।
 evaṃ samprārthito lakṣmyā keśavaḥ kamalāpatih ।
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbya.
- II (ends 10 b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇādhyā is cast into the sea by an asura Simhānana at the command of the asura king-Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12 a, *Kuṇḍinatapaścarana*).
- IV (ends 14 b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13 b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18 b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25 a, *Prahlādamokṣaprada*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28 a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen liṅgas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīraṇṛpatiś Colendro munipuṃgavaḥ |
Colakṣetreṣv oṣadhīnām * * vṛddhyarttham ekadā ||
grāmāṇān nagarāṇān ca kāveryyubhayakūlataḥ |
sukulyāḥ khānayāmāsa sasyavṛddhyarttham ādarāt ||
tīradvaye ca kāveryyām ye vasanti śivālayāḥ |
ye ca viṣṇvālayās santi tān apālayata prabhuḥ ||
tat-tad-devālayasthānā (sic) devānām api dattavān |
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ||

— — — — —
kulyānām abhirakṣārttham sa Pratāpanṛpo mune |
śilābhir iṣṭikābhiś ca mukhadvāram akalpayat ||
kāverīmūlakulyānām sudhālepanapūrvakam |
evam sambandhitaś Coladeśo bhūpatinā mune ||
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasarastīrthavaibhavakathana*):
Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarīka-saras, named after a sage Puṇḍarīka (31a, l. 7).

X (ends 36 a, *Puṇḍarīkamunīkathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1 b, l. 6 sqq.):—
kumbhaghonaśya naiṛtyām (sic) niśi (read diśi) caivārdhaya-
kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalam hareḥ || [jane |
muktidaṃ varttate puṃsām vasatām bhuktidaṃ tathā |

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśamāhātmyam' 'śriyai namaḥ | grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

Size: $16\frac{1}{2} \times 1\frac{3}{5}$ in., 18 leaves + cover, 7 (rarely 6) lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

The *Tulasīranamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |
 prasīda jagatān nātha sarvalokanamaskṛta ||
 kṣetrabrṇdavidhānajña tīrtthabrṇdavicakṣaṇa |
 mantrabrṇdavidhānajña vimānajña sureśvara ||
 śrutvā tvatto mukundasya māhātmyam pāvanam param |
 manaso na bhavet trptir atah prcchāmi sāmpratam ||
 kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |
 kumbhaghṇasya māhātmyam varṇane yan manāk cchrutam ||
 mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |
 brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakāmārtthamokṣānām yaḥ paṭhet prātar utthitah ||
 etan māhātmyam atulam pātrobhūn nātra saṁśayaḥ ||
 śubham bhavati sarveśam siddhir bhavati maṅgalam ||

iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-
 mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrtthamahimānuvar-
 nanan nāma navamoddhyāyah | hariḥ | om | śubham astu |
 kallyāpātbbhutagātrāya kāmikārtthapradāyine śrīmadvempka-
 ṭanāthāya śrīnivāsāya maṅgalam |

Summary of the *adhyāyas*:—

I (ends 3 b): The situation of the tīrtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tīre pūrvāmbodhes tu paścime | sārddhakrośe kumbhaghonāt pūrvabhāge muniśvara | tulasīvanam ity etat kṣetram pāvanapāvanam | ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param*

We hear (1a, l. 7) of a puṣkarinī at the tīrtha. Some details of places are given fol. 3.

II (ends 5 a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5.).

III (ends 6 b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7 b): Dhārāṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10 a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12 a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11 a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkaṇḍeyasthala. The tīrtha is called Śārṅga. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13 a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13 a, l. 6.

VIII (ends 14 b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyām tīrttharājasya*.

IX (ends 18 a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śarṅgatīrtha (16b, l. 5), Sūryatīrtha (16 b, l. 6), Indratīrtha (17 b, l. 2), and Brahma-tīrtha (17 b, l. 3).

On the cover we read in Tamil: Inta stalapurāṇam kumpakonātūkkū samīpam uppili appana yena nukūā viṇukovilapurāṇam yeḍu 18 and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th (possibly 17th) cent.

Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

* * * * * m madhu melayitvā
sampiṣya japtānyayutadvayena (sic) |
ebhiś śubhair añjitalocano yo
marttyāni dhānāni sa paśyatiha |

lajjāndukā prasiddhā lakṣaṇan tu sparśasamkucavatpa-
tratvam | ghanasāraḥ karpūraḥ śuklām girikarnikā śveta-
parājitāḥ trevau (??) ekā tṛṇam | ayahprasūnā śamkha-
puṣpim ayomukhapuṣpaki |

bhavet gaṇeśārṇaśatāṣṭajapta-
śrikhaṇḍilepāt kila duḥkhanāśaḥ |
śrikhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-
japtam ity artthaḥ evaṃ sarvatra
lūtā savisphotakabhūtakṛtyā(t)
pretotbhavāt ghoratarā(j) jvarāc ca |
manorathāṣṭādhyasahasrajāpād
vināśayen (sic) mantrivaras tu vaśyam |
viśadvayam sthāvarajaṅgamañ ca
jvarān athāṣṭāv iha sūlarogān |
sudāruṇān tām grahañ ca rogān
vātaprasutān kaphapittajātān |
galagrahādīn api rogasaṃghān
śatāṣṭajāpena vināśayeta

lakṣaikaajāpena manorathasya ।
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā ।
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥
caturtthyaṇ ca tathā ṣaṣṭyāṃ vāsare śukrasomayoḥ ।
uktakāleṣu vidhivat gaṇeśaṃ samyag arccayet ॥

iti śrīmatparamahansa-parivrājakācāryaśrīmad - Amaren-
drasarasvatīśiṣyaśrīmad - Viśveśvarasarasvatyāḥ priyaśiṣyena
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis sam-
āptaḥ ।

hariḥ । om । śrīvāṇcchattiliru Kukum Śeṣādriyaḥputran
Śeṣādrinā su(read sva)hastalikhitam । śrīvāṇccheśvaramaṇ-
gaṇāyakyai namaḥ । kalamkāmakakāṭṭaśrīvighneśvarāya
namaḥ । śrīsarasvatyai namaḥ । śrīgurubhyo namaḥ ।

Then in uninked letters: gaṇeśāya namaḥ!

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.
The work deals with charms, and seems especially devoted
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-
recht CC. II p. 196.

208.

SANSK. No. 22.

Size: 7½ × 1¼ in., 26 leaves + 2 blank between boards, 6 lines on
a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ । śrīgaṇapataye namaḥ । avighnam astu ।
śrīgurubhyo namaḥ । trilokāmbāyai namaḥ ।
kalāvenuravaḥ kalāyanīlaḥ kamalācumbanalampaṭotiramyaḥ ।
alipota ivāravindamadhye ramatām me hr̥di devakikiśoraḥ ।
jayati jagataḥ prasūtir viśvātmā sahajabhūṣaṇaṃ nabhasaḥ ।
drutakanakasadr̥śadaśaśatamayūkhamālārccitas savitā ।

arkkendvārabudhācāryyaśukramandāsiketavaḥ ।
 rakṣantv amum grahās sarvve yaḥ puṣye mṛgalagnajāḥ ।
 vidhātrā likhitā yā sā lalāṭekṣaramālikā ।
 daivajñas tām paṭhed vyaktam horānirmmalavakṣasā ।
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau
 bhūputrāḍau vaṇikṣaṭpadasatuladhanuryyugmajikakriyasthe
 cchālīsmelūgh(?) iṣoyas samajani bhavatāl lokamātrprasādāt
 bālah prājñonujoyam kalitadhanasukhārogyadīrghghāyur
 ādhyah ॥

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ । śubham astu । the writing
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new
 topics are introduced by *atha*, as follows:—

- 1 b, l. 6. athāharggaṇo likhyate.
- 2 a, l. 4. atha tatkaladuggaṇita grahasṣaṭvākyaṇi likh-
yante.
- 4 b, l. 2. atha bhāṣākalidinādayaḥ.
- 5 a, l. 6. atha bhāvāśrayaphalāni.
- 8 b, l. 5. atha raśmayo likhyante.
- 9 b, l. 2. atha yogaphalam.
- 10 b, l. 1. athaṣṭakavarggo likhyate.
- 11 b, l. 3. atha samudāyāṣṭakavarggaḥ.
- 12 a, l. 6. atha bhāvāḥ lagnādīnām samanvayaḥ.
- 13 b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.
- 15 b, l. 5. atha grahāṇām sthānabalam.
- 16 a, l. 1. atha ceṣṭābalam.
- 16 a, l. 3. athovvabalam.
- 16 b, l. 1. athāyanabalam.
- 16 b, l. 3. atha kālābalam.
- 16 b, l. 5. atha nisarggabalam.
- 17 a, l. 1. atha grahabalapuñjāni.
- 17 a, l. 4. atha lagnādibhāvabalapuñjāni.
- 17 b, l. 5. atha sūkṣmaraśmayāḥ.
- 18 a, l. 2. atha lagnabhāvasya balādhikyād atrāṁśakadaśā
likhyate.
- 18 b, l. 3. atha bhāvavindanam.

26a, l. 3. atha kālacakradaśā.

26a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{2}$ in., 31 leaves + covers, 8 lines (generally) on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

Unnamed. But in the margin at the beginning *Āṅgirasapariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārtthānām upakrame | yan natvā
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyas-
yottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadakṣiṇa-
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena
citrahānusamvassaraḥ (sic) sauracandramānābhyām āṅgira-
sasamvassaraḥ sarvatra śū(?) rodāyavaśāt puṣyābdaḥ asya
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāṃgeyo vallipṛītiḥ pūṣa 4 ku 8 śūnnyatithir
ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning 'atha samvassaraphalam' and on 4a, l. 7 one beginning 'atha makarasamkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu mīnākṣisahāyam*, with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

Size: $12 \times 1-1\frac{1}{4}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

Injuries: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1st 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apanṇaivarusākṛtim ।
advitīyam apāraṇ tam Vekiteśagurum (sic) bhajet ।
? rāgadveṣaprakaraṇam.
rāgādyā ṣoḍaśa.

211.

WHISH No. 180.

Size: $14\frac{1}{2} \times 1\frac{3}{4}$ in., 24 leaves between boards, 9 (later 8) lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṃkarācāryacarita* in 9 adhyāyas.

It begins:—

* * * * * namas tasmai yatprasādavivasvatā ।
pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmanām ।
madīyaranābamaśanaṭaneṣu samutsukā ।
eṣā Sarasva * * * * * m ānandadāyini ।
samāśritapadāmbhojajanatāsurapādapaḥ ।
sarvam mama śubhābhīṣṭam pūrayet pārtthasārathih ।
kṣiptvājñānatamorāśim padārtthā * * * * * ।
gururatnapradīpo me manodhāmani bhāsatām ।
viṣṇulilāmṛtānān te karttāraḥ kavipuṃgavāḥ ।
jayanti sutarām loke Vālmikivyāsaśaṃkarāḥ ।
* * * * * nde vyāsācalam idaṃ kavim ।
babhūva Śaṃkarācāryyakīrttikallolinī yataḥ ।
atyunnatasya kāvyadrō vyaḥsācalabhyapo khilam ।
* * * * * m asamartthoham atbhutam ।
hrasvam atyaṃkuśagrāhyam grhītvā kalayāmi tat ।
nibandhanasṛjam kāncitadvatīśvaramagno mude ।

* * * * * vakārpitaṃ ।

karomi yativaryasya nideśaṃ samupāśritaḥ ॥

kathāsaṃkṣepa evādyo dvitīyoddhyāya utbha(v)e(t) । &c.

It ends:—

śrīmacchaṃkaradeśikasya caritastotraṃ prabodhapradam
nirddandākhilapāpavṛndavidhinam saṃkṣiptam etan narāḥ ।
ye śṛṇvanti paṭhanti cādarayutā sañcintyanvahaṃ te
labdhvā bhuvi sampadañ ca sakalām ante labhantemṛtam ॥
iti śrī-Śaṃkarācāryyacarite navamoddhyāyaḥ । śrīgurubhyo
namaḥ ।

The following is a summary of the story, which is told in a sober and credible style with scarcely any miracles:—

adhy. I (ends 2b, l. 7) *Kathāsaṃkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śaṃkara, which 'causes the books to slip from the hands of the Dvaitavādins' (5a, l. 2.). The birthplace was in the Kerala country (famous for the birth of Medinikara &c 3a, l. 1), where was the Dakṣiṇakailāsa tīrtha, also called Syānandūra (? 3a, l. 2). Here were two rivers Nīlā (?) and Cūrṇī, and on the north bank of the latter, at a place called Kālaṭī, was the home of Ś.'s parents, whose names are not given.

III (8a, l. 7): Śaṃkara's precocity. At five years of age he loses his father, and he is brought up by his mother, for whose sake, when sixteen years old, he brings the river near to the house. The river was thence called Ambāpagā. A crocodile seizes him while bathing, and in gratitude for his escape he becomes a Sannyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍapāda, with whom he spends a long period. Having with difficulty obtained leave, he visits tīrthas. The friendly counsels of the guru are charmingly related.

Proceeding to the Badarikāśrama, he studies Vedānta and composes the Bhāṣyapradīpikā. Vyāsa appears and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the Badarikāśrama, where the Brāhmaṇa Viṣṇuśarmaṇ, son

of Somaśarman of Śrīkūṇḍagrāma in the Kerala country, becomes his first disciple.

V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārgē purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadhā, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vānī, daughter of Viṣṇumitra, dwelling near the river Sona, shows some reminiscences of Bāṇa's Harsacarita adhy. I.

VI (14 a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṅkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarna, Śaṅkara obtains a third disciple Hastāmālaka (Kāñcanavarman 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Tetaka.

VII (17 a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṅkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

VIII (20 a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭitīrtha at Rāmasetu.

IX (24 a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an āśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṅkara (23 a, l. 1):—

idam śrī-Śaṅkarācāryyacaritam lokapāvanam
kṛtam Govindanāthena yatibhaktisahāyataḥ

On the outside of fol. 24 in Whish's hand 'Śamkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstrī *'Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894'* pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śamkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Kerala country Medinīkara, apparently the author of the Medinīkośa. For the story of Śamkara as related in the Śamkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. No. 25.

Size: $12 \times 1\frac{1}{2}$ in., 9 leaves + covers, 8—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

213.

SANSK. No. 26.

Size: $10\frac{1}{2} \times 1\frac{1}{3}$ in., 11 leaves + cover, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

214.

SANSK. No. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{4} - 1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

On the cover '*Suviśesam*' intended to mean 'Holy', or the like.

215.

SANSK. No. 28.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS. .



LIST OF WORKS
ARRANGED ACCORDING TO SUBJECTS.

I. VEDIC LITERATURE.

1. *Samhitās, and Works relating to them.*

a) Rigveda:

- 1 R̥gveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
- 2 " " " " 5—8 (No. 166).
- 3 " " " " , first leaf only (No. 14).
- 4 R̥gveda-Bhāṣya, by Sāyana, I, 1—19 (No. 13).
- 5 " " " " , I, 75—121 (No. 2).
- 6 " " " " , I, 122—165 (No. 1a).
- 7 R̥gveda-Prātiśākhya, by Śaunaka
- 8 The same, with the Com. Pārṣadavṛtti } (No. 73, 1).
- 9 R̥ksarvaśamāna by Nāgadeva
- 10 R̥gvilan̄ghyalakṣaṇa by Nāgadeva
- 11 Tract on the R̥gveda-Samhitā, title not given
- 12 Padāntadīpinī
- 13 Trisandhālakṣaṇa
- 14 R̥ksam̄khyā
- 15 Avarṇadīpa
- 16 Nāntasamgraha by Śeṣanārāyaṇa
- 17 Tāntalakṣaṇa
- 18 Naparavyākhyāna, Com. on Nāntasamgraha
- 19 Taparaṭikā, Com. on Tāntalakṣaṇa
- 20 Paribhāṣā (?)
- 21 Avarṇilakṣaṇa
- 22 Āvarṇilakṣaṇa
- 23 Avarṇivyākhyāna, Com. on 21
- 24 Āvarṇivyākhyāna, Com. on 22
- 25 Kātyāyana's Sarvānukramanī (No. 78, 6).
- 26 A kind of Parīśiṣṭa to the R̥gveda-Prātiśākhya (No. 78, 7).

b) Black Yajurveda:

- 27 Taittiriya-Samhitā, Samhitā-Pāṭha (No. 176).
 28 Com. on Śatarudriya (Taittiriya-Samhitā IV, 5) (No. 21 b).
 29 Another Com. on the same text (No. 22 a).
 30 Taittiriya-Prātiśākhya (No. 38, 1).
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭāvalla-
 bhaśāstrin (No. 25 b).
 33 Svaralakṣaṇa (No. 28 b).
 34 The same with Com. (No. 28 a).
 35 Śamānavyākhyāna, Com. on Samhitāśamānalakṣaṇa
 36 Viliṅghyavyākhyāna by Puṇḍarikākṣisūri
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa
 38 Taparapaddhati, Com. on Taparalakṣaṇa
 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa
 40 Ākārapaddhati, Com. on Āvarṇilakṣaṇa
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Com. on Saptalakṣaṇa
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda }
 43 Prakṛticalākṣara } (No. 167).
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).
 45 Ūhagāna, books II—VII (No. 179).
 46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

- 47 Aitareya-Āraṇyaka (No. 191).
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same
 (No. 1 b).
 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2
 (No. 22 b).
 50 Taittiriya-Brāhmaṇa (No. 177).
 51 Taittiriya-Āraṇyaka, and
 52 Āraṇya-Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 } (No. 176).

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e.
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Saṃhitā-Upaniṣad. i. e. Aitareya-
Āraṇyaka III (No. 158, 2).
- 56 Brhadāraṇyaka-Upaniṣad (No. 21 c).
- 57 Īśā-Upaniṣad (No. 16 a, 1).
- 58 Śaṅkara's Com. on the same (No. 16 b, 1).
- 59 Śaṅkara's Taittirīya-Upaniṣad-Bhāṣya (No. 15).
- 60 Kena-Upaniṣad (No. 16 a, 2).
- 61 Śaṅkara's Com. on the same (No. 16 b, 2).
- 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
- 63 Kaṭha-Upaniṣad (No. 17, 1).
- 64 Śaṅkara's Com. on the same (No. 24 a).
- 65 Praśna-Upaniṣad (No. 17, 2).
- 66 Śaṅkara's Com. on the same (No. 24 a).
- 67 Muṇḍaka-Upaniṣad (No. 17, 3).
- 68 Śaṅkara's Com. on the same (No. 24 a).
- 69 Māṇḍūkya-Upaniṣad (No. 17, 4).
- 70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).
- 71 Uttaratāpanīya-Upaniṣad (No. 17, 6).
- 72 Raḥasya-Upaniṣad (No. 18 a, 1).
- 73 Amṛtabindu-Upaniṣad (No. 18 a, 2).
- 74 Tripurasundarī-Upaniṣad (No. 18 a, 3).
- 75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).
- 76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).
- 77 Atharvaśīra-Upaniṣad (No. 18 a, 6).
- 78 Atharvaśīrobhāṣya by Bhāskara Rāya (No. 18 b, 3).
- 79 Kaivalya-Upaniṣad (No. 18 a, 7).
- 80 The same (No. 192).
- 81 Śkanda-Upaniṣad (No. 18 a, 8).
- 82 Mahā-(or Tripurātāpana-?)Upaniṣad (No. 18 a, 9).
- 83 Devī-Upaniṣad (No. 18 a, 10).
- 84 Tripurā-Upaniṣad (No. 18 a, 11).
- 85 Kaṭha-Upaniṣad(?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).
- 87 Kauṣṭaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).
- 88 Com. on the same (No. 78, 4).
- 89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darśapūrnamāsan, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Grhyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Ṣoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi(?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākas of Taitt. Samh. IV, 7 } (No. 70)
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyana's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Grhyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhinī by Śrīnivāsamakhin (No. 5a).
- 110 Grhyapariśiṣṭa (No. 91, 1).

5. Miscellaneous Vedic Works.

- 111 Caranavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

- 113 Vālmīki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).
 117 " " " " III, 1—V, 3 (No. 62).
 118 " " " " VI (No. 67).
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).
 121 " Pañcama and Āstika Parvans (No. 64).
 122 " Sabhā-Parvan (No. 19).
 123 " Vana-Parvan (No. 61).
 124 " Virāṭa-Parvan (No. 52).
 125 " " " 1—12, 7 (No. 195).
 126 " Udyoga-Parvan 1—94 (No. 84).
 127 " " " 41—198 (No. 85).
 128 " Droṇa-Parvan 1—34 (No. 87).
 129 " Parvans XIV—XVIII (No. 50).
 130 Bhagavadgītā, fr. (No. 157, 1).
 131 " with introduction (No. 40).
 132 Subodhini, Śrīdhara's Com. on Bhagavadgītā (No. 41).
 133 Uttaragītā (No. 44, 2).
 134 Bālabhārata by Paṇḍit Agastya (No. 21).
 135 Mahābhāratasaṃgraha by Maheśvara (No. 71).
 136 Campubhārata (No. 152, 2).
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-
 mini-Bhārata (No. 49b).

III. CLASSICAL SANSKRIT LITERATURE.

1. *Epic and Lyric Poetry (Kāvya).*

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava (No. 121).
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).
 140 The same (No. 164).
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya (No. 66).
 142 Śrutirāñjinī, Com. on Jayadeva's Gītagovinda, by Lakṣmidhara (No. 113, 1).
 143 The same (No. 142).
 144 Another Com. on the Gītagovinda (No. 136)

- 145 Sūryaśataka by Mayūra, with } (No. 46).
 146 Com. by Anvayamukha }
 147 Dakṣayajñaprabandha¹ (No. 149, 2).

2. Drama.

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).
 149 The same (No. 149, 1).
 150 Com. (called Sāhityasarvasva) on the same by Śrīnī-
 vāsācārya (No. 82).

3. Romance, Tales, Campūs.

- 151 Bhojaprabandha (No. 175).
 152 Viśvagunādarśa by Veṅkatācārya (No. 183).

4. Technical and Scientific Literature.

a) Grammar.

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).
 154 Paribhāṣārthasaṃgraha by Vaidyanātha Śāstrin (No. 95, 1).
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).
 157 Gaṇapāṭha, fr. (No. 117, 4).
 158 Paradigms of Conjugation, fr. (No. 92, 3).
 159 Prākṛtarūpāvatāra by Siṃharāja (No. 154).

b) Lexicography.

- 160 Amarakośa (No. 155).
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).
 162 Amarakośa with Malayalam gloss (No. 122).
 163 The same (No. 133).

c) Prosody.

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).
 165 The same with the Maṇimañjarī, Com. by the Puro-
 hita Nārāyaṇa (No. 54, 3).

¹ As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tar-
 karatna, Professor at the Sanskrit College, beginning:—abhūd abhūm
 vinayasya vaibhavāt.

166 The same Com. (No. 116, 2).

167 The same Com. (No. 170).

d) Poetics (Alamkāra).

168 Pratāparudra by Vidyānātha (No. 89, 1).

169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin (No. 77).

170 Kuvalayānanda by Appayya Dīkṣita (No. 109).

171 The same (No. 127).

172 Kāvyaṇprakāśa (No. 128, 1).

173 Alamkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅgaḥṛdaya by Vāgbhaṭa (No. 120).

176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).

177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

178 Sūryasiddhānta (No. 59, 1).

179 " I, 1—14 (No. 12, 1).

180 Kāmadogdhri, Com. on Sūryasiddhānta, by Tamma-
yajvan (No. 12, 2).

181 Sūryasiddhāntavivarana by Parameśvara (No. 137).

182 Vākyaḥṛdayadīpikā by Sundararāja (No. 68, 1).

183 Kujādīpaṇcagrahavākyaṃ (No. 68, 2).

184 Mahābhāskariya Karmanibandhana (No. 124, 2).

185 Fragment (part of the preceding work?) (No. 124, 3).

186 Siddhāntaśekhara by Śrīpati (No. 124, 1).

187 Brhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's
Com., fr. (No. 72).

188 Varāhamihira's Brhajjātaka, with the }
189 Com. Subōdhinī } (No. 111, 1).

190 First Part of the same Com. (No. 160, 4).

191 Another Com. on the Brhajjātaka: Naukā or Horā-
vivarana (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).
 195 Praśnasamgraha (No. 144, 1).
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).
 195 Utpala's Com. on Śaṭpañcāśikā, fr. (No. 144, 2).
 196 Sarvārthacintāmaṇi, by Venkaṭanāyaka, fr. (No. 146, 2).
 197 Kṛṣṇīya (No. 161).
 198 The same, fr. (No. 162).
 199 The same, fr. (No. 113, 2).
 200 Kriyākālāpa of Tantrasamgraha, with a }
 201 Com. } (No. 134).
 202 Trilokasāravṛtti (No. 111, 3).
 203 } Fragments of astronomical and astrolo- { (No. 111, 2).
 204 } gical works { (No. 208).
 205 } { (No. 209).

5. Law, Religious and Civil.

- 206 Gautamīya Dharmaśāstra (No. 102, 1).
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
 208 Haradatta's Com. (Ujvalā) on Āpastambīya Dharma-
 sūtra (No. 37).
 209 Parāśarasmṛti with Mādhava's Com. (No. 79, 2).
 210 Smṛtimuktāphala by Vaidyanātha Dīkṣita, I (No. 74).
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-
 ding?) work of Vaidyanātha Dīkṣita (No. 91, 2).
 212 Smṛticandrikā by Devaṇṇa, Vyavahāarakāṇḍa I (No.
 129, 1).
 213 The same (No. 141).
 214 Vyavahāramālikā, fr. (No. 129, 2).
 215 Bārhaspatyasūtra, or Nītisarvasva by Brhaspati (No.
 160, 3).

6. Philosophy.

a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).
 217 The same, VII, 1—IX, 3 (No. 119, 1).
 218 The same, fr. (No. 119, 3).
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-
 rāya Bhāratī (No. 119, 2).

- 220 **Mīmāṃsākaustubha** by Khaṇḍadeva, fr. (No. 36).
 221 **Mayūkhamālikā**, Com. on Śāstradīpikā, by Somanātha (Nr. 30).
 222 **Mīmāṃsā-Tantravārttika** by Kumārila (No. 108).

b) **Vedānta.**

- 223 **Vedānta-Sūtras** with Śaṅkara's Com., Śārīrakamīmāṃsābhāṣya (No. 57).
 224 **Bhāṣyaratnaprabhā**, Com. on Śaṅkara's Bhāṣya, by Govindānanda and Rāmānanda (No. 93).
 225 The same, fr. (No. 78, 1).
 226 **Brahmasūtracandrikā**, Com. on Vedānta-Sūtras (No. 193).
 227 **Upadeśagranthavivarana**, Com. on Śaṅkara's Upadeśasahasrikā (No. 24 b).
 228 The same (No. 56).
 229 Śaṅkara's **Vivekacūḍāmaṇi** (No. 24 c).
 230 Com. on Śaṅkara's **Ātmabodhaprakaraṇa** (No. 33).
 231 Com. on Śaṅkara's **Vākyasudhā**, by Brahmānanda Bhāratī (No. 63, 1).
 232 Com. on Śaṅkara's **Vākyavṛtti**, by Viśveśvara (No. 65).
 233 (Śaṅkara's) **Vedāntasāra** (No. 113, 3).
 234 Śaṅkara's **Pūrvottaradvādaśamañjarikā Stotra** (No. 32, 3).
 235 (Śaṅkara's) **Hastāmalaka** (No. 63, 6).
 236 The same (No. 171, 2).
 237 **Haritattvamuktāvalī**, Com. on Śaṅkara's Haristuti, by Svayamprakāśa Yati (No. 8 a).
 238 **Rāgadveṣaprakaraṇa** (by Śaṅkara? See Aufrecht CC. s. v.) (No. 210).
 239 (Govindanātha's) **Śaṅkarācāryacarita** (No. 79, 1).
 240 The same (No. 211).
 241 **Bhāṣyārthasaṃgraha**, by Brahmānanda Yati (No. 104, 2).
 242 **Pañcadaśī** by Vidyāraṇyatīrtha (No. 81, 2).
 243 **Upadeśagranthavivarana**, Com. on the Pañcadaśī, by Rāmakṛṣṇa (No. 58).
 244 The same (No. 159).
 245 **Sadānanda's Vedāntasāra** (No. 81, 1).
 246 **Veṅkatanātha's Śatadūṣaṇī** (No. 83).
 247 **Bhāratīrtha's Adhikaraṇaratnamālā** (No. 90).

- 248 AppayyaDīkṣita's Vedāntaśāstrasiddhāntaleśasamgraha (No. 105).
 249 Vedāntaparibhāṣā, by Dharmarājādhvarīndra (No. 106, 4).
 250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāma-kṛṣṇādhvarin (No. 106, 5).
 251 Vāsudevamananaprakaraṇa (No. 194).
 252 Lakṣmīdhara's Advaitamakaranda (No. 63, 4).
 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-prakāśa Yati (No. 8 b).
 254 Brahmānubhavāṣṭaka (No. 92, 2).
 255 Rāghavānanda's Com., Paramārthasāravivarana, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).
 257 The same (No. 145, 1).
 258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No. 145, 2).
 259 Tattvakaumudī, another Com. on the same, by Vācaspatimiśra (No. 145, 3).
 260 The same (No. 104, 3).
 261 Bodhabhāratī's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamīśra's Tarkaparibhāṣā (No. 100, 1).
 263 Tarkabhāṣāprakāśikā, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).
 264 Com. on Gaurikānta's Tarkabhāṣābhāvārthadīpikā, fr. (No. 117, 2).
 265 Tarkacūḍāmaṇi by Dharmarāja, fr. (No. 117, 1).
 266 Yogyatāvādārtha (No. 106, 1).
 267 Laukikaviṣayatāvādārtha (No. 106, 2).
 268 Parāmarśavādārtha (No. 106, 3).
 269 Kāraṇavāda, by Jayarāma (No. 100, 3).
 270 Vādaratnāvalī, fr. (No. 100, 4).
 271 Work on Nyāya, unnamed, fr. (No. 100, 5).
 272 Work on Nyāya, unnamed, fr. (No. 101).
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).
 276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the }
 277 Com., Siddhāntamuktāvalī }
 278 Prapañcahṛdaya (No. 107).

• IV. SECTARIAN AND DEVOTIONAL TEXTS
 (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

1. Purāṇas, Māhātmyas, and related Texts.

- 279 Ādi-Purāṇa: Bhāradvājasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).
 280 Brahma-Purāṇa: Bhṛgu-Nārada-samvāda, Hastigiri-māhātmya (No. 181).
 281 Padma-Purāṇa: Śivagītā (No. 31).
 282 " " Kārttikamāhātmya (No. 47, 1).
 283 Viṣṇu-Purāṇa (No. 34).
 284 Śiva-Purāṇa: Śatarudriyakotisamhitā, Kauñjarāsana-kṣetramāhātmya (No. 187).
 285 Śiva-Purāṇa: Koṭirudrasamhitā, Kapāliśasthālamāhātmya (No. 188).
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāraṇyamāhātmya (No. 197, 4).
 287 Bhāgavata-Purāṇa I—IX (No. 20).
 288 " " with Com., fr. (No. 9 b).
 289 " " with Śrīdhara's Com., XI—XII (No. 39).
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraśloka-saṃgraha with }
 293 Com., by Brahmānanda Bhāratī } (No. 11).
 294 Bhāgavatasāra (?) (No. 9 a).
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
 296 Brhannāradiya-Purāṇa: Jñānakāṇḍa, Ahindrapuramāhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devīmāhātmya, with
 298 Argalastotra, and } (No. 42).
 299 Kīlakastotra
- 300 Agni-Purāṇa: Tulākāverīmāhātmya (No. 51).
 301 The same (No. 131).
 302 The same (No. 186).
- 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Cam-
 pakāraṇyamāhātmya (No. 197, 1).
- 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasīvana-
 mārkaṇḍeyaśrīnivāsakṣetramāhātmya (No. 206).
- 306 Brahmakaivarta-Purāṇa: Tīrthaprasāmsā, Pañcanada-
 māhātmya (No. 185).
- 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.
 184, 2).
- 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
 [309—331] Skanda-Purāṇa:
- 309 Agastyaśaṃhitā, Hālāsyamāhātmya (No. 7).
 310 Śaṅkarasāṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV
 (No. 88).
 311 Śaṅkarasāṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII
 (No. 103).
 312 Sanatkumārasāṃhitā, Śivatattvasudhānidhi (No. 60).
 313 Sūtasāṃhitā, Śivamāhātmya-Khaṇḍa (No. 76).
 314 " " " fr. (No. 148).
 315 " Jñānayoga-Khaṇḍa (No. 76).
 316 " " " (No. 148).
 317 " Mukti-Khaṇḍa (No. 76).
 318 " " " (No. 148).
 319 " Yajñavaibhava-Khaṇḍa (No. 76).
 320 " " " , fr. (No. 148).
 321 " " " Brahmagītā (No. 3).
 322 Mādhava's Com. on the preceding (No. 4).
 323 Sūtasāṃhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-
 tagītā (No. 9c).
 324 Mādhava's Com. on the preceding (No. 9d).
 325 Uttarakhaṇḍa, Tīrthamāhātmya, Kumārarudrasaṃvāda
 (No. 196, 1).

- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya. 27th Adhyāya only (No. 188b).
- 328 Kṣetravaibhava-Khaṇḍa, Campakāraṇyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśākhamāhātmya (No. 47, 2).
- 331 Gurugītā (No. 32, 2).
- [332—344] Brahmāṇḍa-Purāṇa¹:
- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
- 333 Uttarakhaṇḍa, Hayagrīvāgastyasamvāda. Lalitopākhyāna (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasamvāda, Kapisthālamāhātmya (No. 201).
- 335 Uttarabhāga, Kṣetravaibhavakhaṇḍa, Kumbhakona-māhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tīrthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasamvāda, Ahindrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasamvāda, Kadambapurimāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasamvāda, Samastikānanamāhātmya (No. 190).
- 343 Śrīraṅgamāhātmya (No. 49a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarabasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśivratamāhātmya
- 349 Jayantivrata (?)
- 350 Anantavrata (?)
- 351 Bhāskaramatamāhātmya
- } (No. 168, 2).

¹ See also below 382, 383, 392, 397.

- 352 Kāyārohaṇamāhātmya (No. 202).
 353 An Itihāsa of King Vṛṣādarvi, title unknown (No. 48, 2).

2. Stotras, and Similar Tracts.

- 354 Brahmapāra Stotra with Com. (128, 2).
 355 Vedapādastava (No. 48, 4).
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).
 357 Paramārthasāra, by Śeṣanāga, with a } (No. 112, 9).
 358 Com. }
 Com. (Paramārthasāravivarāṇa) by Rāghavānanda, see above 255.
 359 Śrutisūktimālā, by Haradatta, with a } (No. 116, 1).
 360 Com. }
 361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr. (No. 29).
 362 The same, fr. (No. 207).
 363 Gaṇapatyaṣṭaka (No. 115, 11).
 364 Nārāyaṇīya Stotra (No. 140).
 365 Bhaktapriyā, Com. on the preceding (No. 114).
 366 Saṅkara's Viṣṇupādādikeśāntastuti, with the } (No. 44, 1).
 367 Com. Sukhabodhinī }
 368 Another Com. on the same, fr. (No. 111, 5).
 369 Viṣṇubhujāṅga (No. 59, 3).
 370 Saṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
 371 The same, fr. (No. 130).
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-sahasranāman (No. 138).
 373 Saṅkara's Ānandalaharī (No. 157, 2).
 374 Ānandasāgarastava by Nīlakaṇṭha (No. 63, 3).
 375 The same (No. 112, 6).
 376 Ambāstava (No. 112, 4).
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).
 378 Candikāsaptati (No. 173).
 379 Carcāstava by Kālidāsa (No. 112, 7).
 380 Tripurāṣṭottara (No. 115, 3).
 381 Tripurāstava (No. 115, 8).
 382 Trisati Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 3).

- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
 384 Durgāṣṭaka (No. 171, 1).
 385 Bālāsahasranāman (No. 115, 6).
 386 Mantrākṣaramālā (No. 43, 2).
 387 The same (No. 112, 5).
 388 The same (No. 171, 3).
 389 Mātāṅgyaṣṭottara (No. 115, 5).
 390 Mātrkānyāsa (No. 115, 2).
 391 Mātrkāstava (No. 115, 1).
 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (No. 35).
 393 Lalitāstavaratna (No. 63, 5).
 394 The same (No. 115, 12).
 395 The same, fr. (No. 160, 2).
 396 The same, fr. (No. 174).
 397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).
 398 Śyāmalāmbāvarmaratna (No. 115, 4).
 399 Svapnādhyāya (?) (No. 172).
 400 Sermon of Mr. Glenies in Sanskrit (No. 212).
 401 The same (No. 213).
 402 The same (No. 214).
 403 The same (No. 215).

3. Tantra.

- 404 Kaulādarśatantra, by Viśvānandanātha (No. 51).
 405 The same (No. 96, 2).
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).
 407 Kumārasaṃhitā (No. 98, 2).
 408 Kulārṇavatānta (No. 43, 1).
 409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).
 410 Divyamaṅgaladhyāna from Rājarājeśvaritantra (No. 112, 1).
 411 Kārtavīryārjunakavaca from Uḍḍāmareśvaratantra (No. 112, 10).
 Kriyākālāpa of Tantrasaṃgraha, see above 200. 201.

- 412 Tantrasamuccaya (No. 150).
 413 Śrīcakrapraṭiṣṭhāvidhi (No. 5c, 1).
 414 Śrīvidyākhyamūlavidyābhedāḥ (No. 5c, 2).
 415 Śrīvidyāratnasūtra, by Gauḍapāda (No. 18b, 1).
 416 Com. on the same, by Vidyāraṇya (No. 18b, 2).
 417 Śaktisūtra, with its } (No. 6a).
 418 Bhāṣya }
 419 Ātharvaṇaprokta-devīrahasya-svarūpakramopāsanāyāḥ
 jaganmātrbhaktyaikavedyaḥ prayogaḥ by Jagannātha-
 sūri (No. 6b).
 420 Cidvallī by Naṭanānanda (No. 6c).
 421 Candrajñānāgamasamgraha (No. 96, 1).
 422 Prapañcasārasārasamgraha (No. 97).
 423—430 Unnamed Collections of Mantras, and Tantric
 fragments (Nos. 115, 7; 10, and 143, 1—6).

V. FRAGMENTS NOT IDENTIFIED¹.

- 431 (No. 32, 4).
 432 (No. 32, 5).
 433 (No. 144, leaves 47—52).
 434 (No. 145, 4).
 435—436 (No. 146, 1; 4).
 437 (No. 149, 3).
 438 (No. 151, 2).
 439—441 (No. 153, 1—3).
 442—444 (No. 157, 1, after leaf 52).

¹ For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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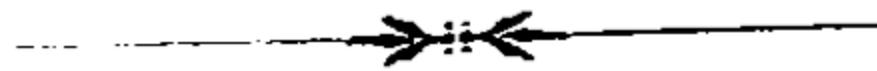
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ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣad* for *Īṣā-Upaniṣat*.
- P. 28, l. 5 from below, read *samāpayya kriyās* etc.
- P. 43, l. 5 from below, add: *by Haradatta*.
- P. 74, l. 25 read *kūṭasthādī°*.
- P. 81, l. 10 read *Kāryamālā*.
- P. 91, l. 11 read *Pārīkṣitena* for *pārīkṣitena*.
- P. 130, l. 9 from below, read *kuḷajñāninām ācārasya*.
- P. 132, l. 3 add: *See Aufrecht CC II, 52.*
- l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasaṃhitā)*.
- P. 139, l. 21 read *sādhavaḥ* for *sā°*.
- P. 142, l. 2 from below, read *Tattrakaumudī*.
- l. 1 from below, read *Vācaspatimiśra*.
- P. 151, l. 27 read *narttakī vā kalāvatī*.
- l. 28 read *tiṣṭhet (tat)paścāt*.
- l. 29 read *bhareyur vibhramānvitāḥ*.
- P. 153, l. 9 from below, read *Viṣṇusahasranāman*.
- P. 171, l. 12 sq. read *dvāvimśa strījātakam*.
- P. 220, l. 1 read *grahayoni°* for *gr̥hayoni°*.



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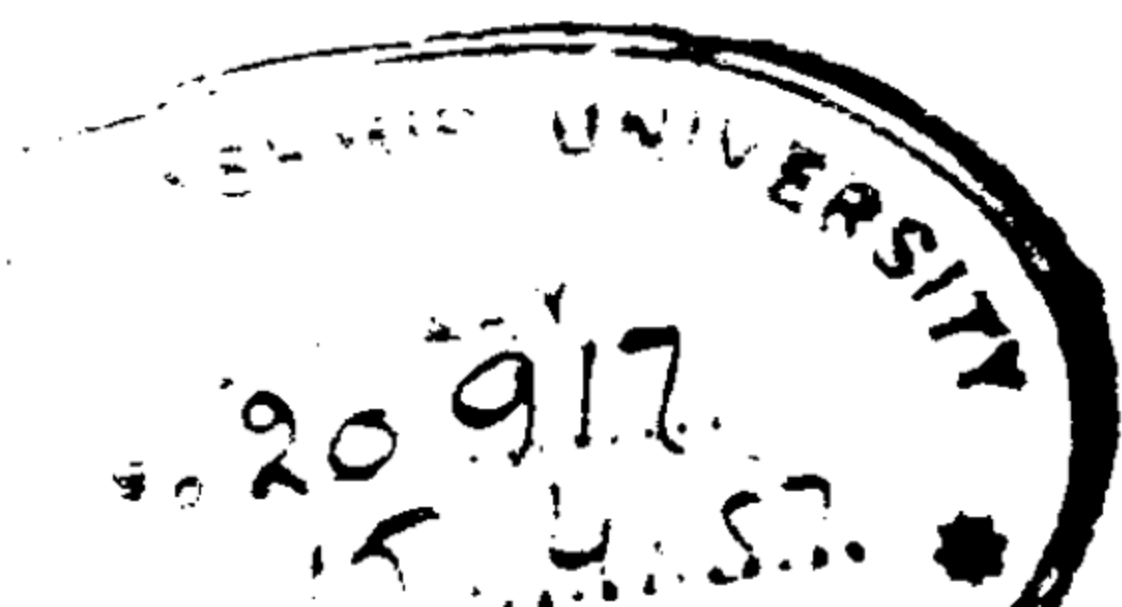
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